

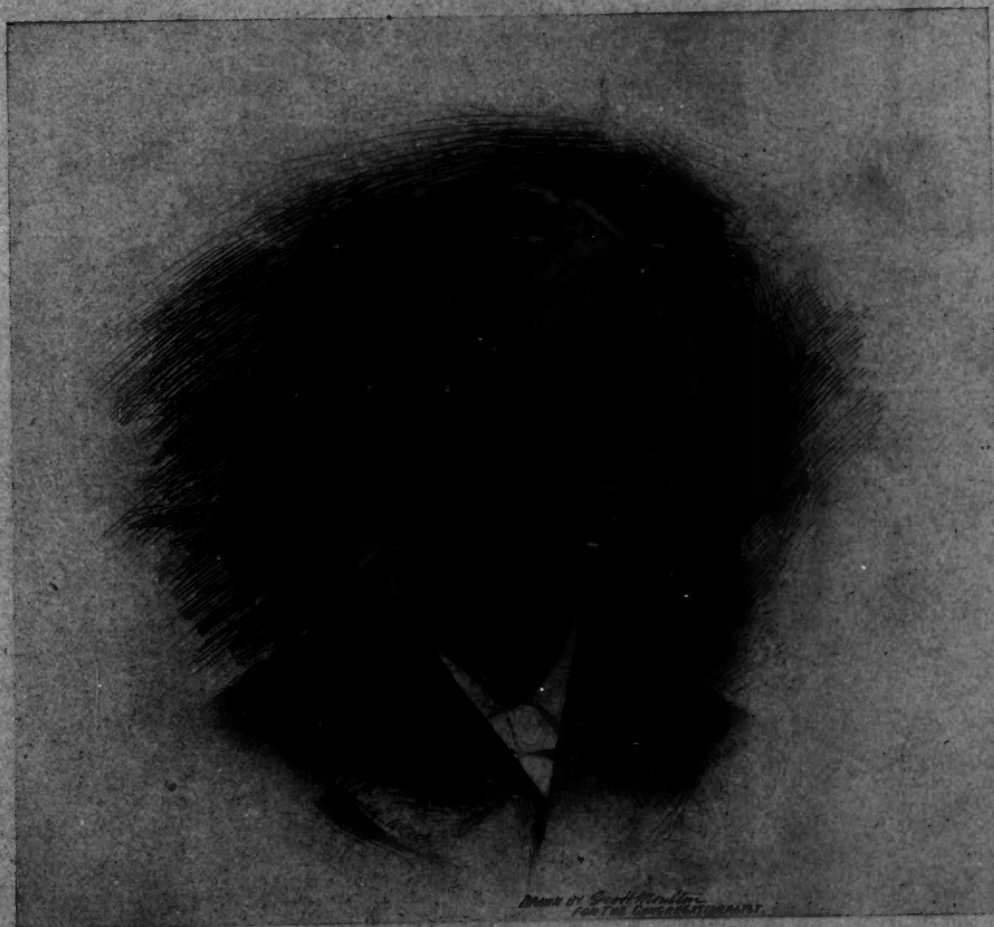
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THE CHRISTIAN WORLD

*being the first
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number of 12*

THE CONGREGATIONALIST

Numbered 40 and dated 4 October 1900

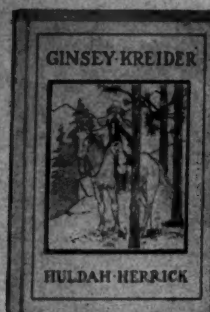


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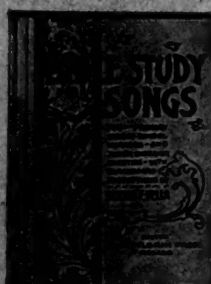
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THE CONGREGATIONALIST

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4 October 1900

Christian World Number

Volume LXXXV
Number 40

The Christian World

Our Portrait

The face of F. B. Meyer, the great English preacher and popular writer of devotional literature, is so well known that it will be at once recognized by many of our readers as they take up this issue of the paper and their eyes fall first upon the admirable study of his features which Mr. Moulton has made expressly for this first of our Christian World issues. It is our intention to present, in connection with these monthly numbers, pictures and character studies of representative Christian leaders whose service is appreciated throughout Christendom.

While the paragraphs which immediately follow this belong to the distinctive department The Christian World which is a regular weekly feature of this paper, it will be seen that The Christian World flavor is not by any means confined to these early pages and to this special paragraphic matter, but pervades the entire issue and furnishes, we trust, such a survey of present day Christianity in its workings in the world as may justify the title used for these special numbers.

Sacrifice for Missions Called for

There are several reasons why the annual meeting of the American Board, which begins at St. Louis, Mo., next week Wednesday, should command the presence of as many of the corporate members as can possibly go. Since the election of Mr. Capen one year ago as president, he has given careful study to questions of administration and methods of conducting the work of the Board. As a result of his investigations, after close consultation with vice-President James, he is ready to make some practical suggestions which need the thoughtful deliberation of a large and representative gathering of the corporate members. But what is of greater importance, this meeting is held under the shadow of the greatest sacrifice of missionary life and property ever known in the history of modern missions. Was there ever a time which called more emphatically for the best thought and deliberation of the corporate and honorary members of the Board than now? All the missionaries of the North China and the Shansi missions have lost all their earthly possessions and many of them their lives for the sake of Christian work for China. Does not this fact appeal to the membership of the Board for a little sacrifice, at least, of time and money in the interests of those who have suffered so deeply and for the sake of the work for which they gave so much? China and the problems gathering around it will command a prominent place in the program of this meeting. Corporate membership

in the Board is a position demanding sacrifice and service, and the present occasion calls for both.

Good Men for College Presidents

In their search for a successor to Pres. George A. Gates, the trustees of Iowa College have found in Prof. Frank Knight Sanders a man who combines in the right proportions the qualities needed for the important office. As a scholar he resembles President Harper, under whom he received a part of his training, in his acceptance and emphasis of the modern view point, and like him he is particularly skillful in presenting the higher criticism in a form which makes it an aid to faith. Especially gifted as a teacher, he knows how to deal with men, and with the numerous practical details which confront the modern college president as well as the large educational and administrative problems. Best of all, Dr. Sanders is a warm-hearted, aggressive Christian, in close sympathy with the important religious movements of the time. He now occupies the chair of Sacred Literature in Yale University and is not expected to assume his new duties until next June. It is interesting in this connection to note that the two men most recently chosen to be presidents of Congregational colleges, Professor Perry of Hartford and Dr. Sanders, are of about the same age and have exerted an influence felt not only in their respective institutions but among our churches also. Professor Perry is to be inaugurated at Marietta College next Tuesday, the occasion being timed to admit of the presence of any who may desire to stop over on their way to the St. Louis meeting of the American Board.

"The Beatitudes" Set to Music

Slowly but surely the Worcester Music Festival has come to hold the first place in this country for the annual rendering of music of the highest grade, vocal and instrumental. The festival this year has been notable chiefly for the production for the first time in Worcester of Verdi's *Te Deum*, and Cesar Franck's oratorio, *The Beatitudes*, in English for the first time in this country. Franck was a devout, high-idealized, Belgian Roman Catholic, whose music in this oratorio, in the opinion of Philip Hale, is the music "of a sweet, strong soul, whose faith is childlike, to whom death has no terrors, to whom God is a loving father." "There are pages of it," he says, "which bring tears to the one that knows poverty, oppression, the grief of separation. . . . There is no more truly religious work in the whole literature of music. . . . The work is devout without austerity, mystical without the loss of infinite tenderness toward poor humanity, emotional without a taint of sentimentalism." Thus writes one of

the best of Boston's critics after hearing the oratorio. Krehbel, musical critic of the New York *Tribune*, also commends highly both oratorio and artists. The Christian music-loving public will welcome this addition to the repertory of our artists and choruses, and will improve the opportunity to hear the ethics of Jesus set forth in terms of beauty. The historical and the dogmatic oratorio we have known, but now we are to have the ethical and humanitarian. Bostonians will have the opportunity of hearing this oratorio late in October at the first of the series of concerts to be given in the People's Temple.

The New Princeton Professor

The late Dr. William H. Greene, the honored professor of Old Testament criticism at Princeton Seminary, was so well known as one of the strongest champions of conservative Scriptural views that there is naturally much interest in his successor, just inaugurated with impressive services. He is Rev. Dr. Robert Dick Wilson. Educated at Princeton University and the Western Theological Seminary at Allegheny, after spending two years in Germany, he returned to Allegheny as an instructor, and later has been professor of Hebrew and Old Testament literature. Professor Wilson has also become an authority in Syrian grammar, and has devoted much attention to the text of the Old Testament, seeking by the comparison of many versions and of the internal phenomena of the text itself to purify it from corruptions. He thus became what scholars call a follower of the lower rather than the so-called higher criticism. He is still a young man, and being possessed of great powers of acquisition it is expected that with the larger facilities afforded at Princeton he will be able to produce results of permanent value to the broad circle of scholars and Bible critics.

The First Naval Christian Association Building

Foresight and energy on the part of the international committee of the Y. M. C. A. and money given by Miss Helen Gould and others are making possible in Brooklyn the best home for navvies to be found in any port in the world. It is still in process of erection, but the accompanying sketch shows well what is projected. The location is near the entrance of the Brooklyn Navy Yard. The basement is to have baths, a kitchen, a barber shop, an exercise room and a bowling alley. The first floor resembles a great hotel. The building is on a corner, and the long restaurant looks out on a side street. On the second floor are class and club rooms, a lecture-room and an auditorium, with seats in a circle and supporting a gallery. The upper floors

are filled with ship-like rooms, and top of all is a roof garden, with a lift to reach it. The whole is an ideal hotel, with moderate rates. This New York home is the pioneer. When some others like-minded with Miss Gould realize, as she does, that they are stewards, and not



barons in perpetuity, homes are to arise at Key West, San Francisco, Havana and perhaps Manila. They indicate the character of the work which the association is doing for the sailors, and there is reason for deep gratitude that with the increase of our navy comes a deepening sense of Christian responsibility for the spiritual welfare of our marines.

Safeguarding the Soldiers

Along with this increasing interest in the navy on the part of the Y. M. C. A. goes a corresponding devotion to the soldiers. Within a short time a substantial structure, costing \$5,000, has been erected on Governor's Island, where the Department of the East of the United States army has its headquarters. It is due to the generosity of William E. Dodge, who perceived the needs of the garrison of over five hundred men stationed at this port. The soldiers returning from Porto Rico and detailed for duty at Governor's Island are said to be delighted with this building, where they may read and write and enjoy a wholesome social atmosphere. One of its adjuncts is a temperance restaurant—a very desirable competitor, by the way, to the much denounced army canteen. That the ends served by such a resort are the highest possible is proved by the fact that in connection with the gospel meeting at the time the building was opened seven soldiers decided to lead the Christian life. What this building represents here at home is paralleled in the far-off Philippines by such association headquarters as that at Daugapan, where, in a somewhat ruder structure, faithful secretaries are seeking to hold "the boys" to the ideals of life which many of them held in their American homes, or to reclaim them if they have wandered astray. Too much praise is not likely to be bestowed upon the Y. M. C. A. for all that it is doing for the 100,000 soldiers in China, the Philippines, Porto Rico and Cuba. Ever since the outbreak of the Spanish war it has followed them, first to Southern camps and then to the field of battle, and some of its heroic representatives, like Major Whittle, lying so ill at Northfield today, have literally poured out their lifeblood in behalf of the country's soldiers.

The Non-Churchgoers

A ministerial correspondent of the *Boston Transcript*, Rev. George W. Cooke, who affiliates with the Unitarians, reports the results of an extensive study of the composition of church congregations in the neighborhood of Boston. His observations include most of the Protestant bodies. Some of his conclusions, like his statement that three women attend church to every man, are not notable or striking. But his discovery that the number of men attending is in inverse proportion to the liberality of the doctrinal teaching is interesting. He also asserts that the number of persons never attending church is in most towns not more than one in six or eight, while the number of regular attendants is not more than one in three or four, and not more than half the persons living in most towns or cities can be identified with the churches. Mr. Cooke does not accept the common explanation for decreasing church attendance, which charges it upon bicycles, golf and the Sunday newspaper. He declares that the want of modernness in most sermons and the lack of freshness and vitality in the preaching are the real reasons. Any such study as this is suggestive as far as it goes, but by no means conclusive. We question whether the lack of power in the pulpit explains the non-attendance of so many persons. We remember that this was the position of both President Tucker and President Harris in their addresses before the Boston Congregational Club last May, but in our opinion there never was more strong, vital preaching than today, and the marvel to us is that in so many churches where the modern note prevails and where the preacher is uniformly eloquent and spiritual there continue to be small congregations.

Circulating the Bible

Some newspaper reports have intimated that the work of the American Bible Society is decreasing and that its headquarters in New York are offered for sale. These reports are misleading. The society is not in debt. It owns its very valuable plant, the Bible House in New York city and its appurtenances. Its invested funds amount to about \$700,000. It issued last year 1,406,801 copies of the Bible in whole or in part, of which considerably more than one-half were distributed outside of the United States. There are, however, these three reasons for calling attention to the society at this time. First, the contributions it receives are much too small for its needs. The collections from the churches last year lacked several thousands of dollars of being enough to pay the salaries of the secretaries and office expenses. This venerable society ought to have much greater consideration from those who believe the circulation of the Word of God to be of prime importance. Second, the Bible House has become, because of its location, so valuable that it is possible for its business to be carried on at some other location at less expense, therefore the land and building may be sold when an acceptable offer is received. Third, it is probable that the society could purchase in the market Bibles in the English language cheaper than it can manufacture them. But an agency for their distribu-

tion is as much needed now as ever, while the demand for Bibles in other lands is constantly increasing, and but for this and the British society it is difficult to see how that demand could be met.

Edward Everett Hale's Successor

The ordination to the ministry of Edward Cummings, until recently assistant professor of sociology in Harvard University, and his installation as Edward Everett Hale's successor in the South Congregational Church, Boston, this week, will be the most notable event of the fall in Unitarian circles. That a church today selects a man with such a preparation for the ministry and that a man with such standing in the profession of teaching and connected with such a university should leave it for the ministry are facts of more than usual significance. To be sure, Dr. Hale throughout his ministry has made little of theology and never posed as an exact Biblical scholar, always placing emphasis upon ethics and philanthropy. Hence it was quite natural that in looking about for a successor he and the church should choose a man finely trained in sociology and competent to carry on the philanthropic side of a modern church's activity rather than for one who had made a specialty of theology or textual criticism. On the other hand, the revival in Professor Cummings of a desire to preach rather than teach, to appeal to the emotional and spiritual in man as well as the intellectual, to align himself with the church and leave the university, is an interesting phenomenon.

Mr. Cummings's Career

Mr. Cummings graduated at Harvard in 1883, studied two years at the Harvard Divinity School and then returned to graduate work in the university, making sociology his specialty. In 1887 he went abroad on the Robert Treat Paine fellowship in social science and remained abroad four years studying conditions of life in five countries. In 1891 he returned to Harvard as instructor in sociology, and two years later he was appointed assistant professor in the same. By lec-



REV. EDWARD CUMMINGS

tures, by service on important municipal and state commissions, by contributions to technical and popular magazines, he has become known to an unusual degree for one of his age. As a professor he has shown sympathy with students and men in general. He now turns to the work of the ministry "more than ever convinced

of its inspiring opportunities, and confident that the teachings of science, whether of political economy, biology or sociology, serve only to re-enforce the fundamental teachings of ethics and religion." His career will be watched with much interest by Evangelicals as well as Unitarians.

Unity in Religious Spirit

The New York State Conference of Religions is to hold a meeting in that city Nov. 20-22. The conference includes Jews and Christians, and aims to promote higher righteousness in ways in which all men of religious spirit are agreed. Among topics for discussion are: The Possibilities of Common Worship, Dangerous Classes in a Republic, Religion Vital to a Democracy, Unorganized Religious Forces and The Unused Power of the Churches in Politics. These topics indicate that the plan of the conference is sufficiently general to be a congress of religions, while matters of common interest may be considered without friction. The conference is organized with an advisory body of about 100 members, with an executive committee of nine, of which Rev. James M. Whiton, Ph. D., is chairman. A number of prominent clergymen are announced as speakers. In the discussion of topics certainly any Christian might take part. But whether a Christian's loyalty to Christ as his Saviour would be promoted by an attempt at common worship in such an assembly is a different question. As a sign of the drift of religious thought in some minds we note in the *Outlook* a description of a service conducted on an Atlantic liner by two Roman Catholic priests for a congregation mostly Protestant. The worshippers were led in the general confession of sin to Mary ever virgin and Michael the archangel and John the Baptist and all the saints, and the sermon would have been appropriate for a Muslim or Buddhist audience. The *Outlook* prays that this event may be the beginning of a drawing together of the whole Christian Church into an ideal union. But probably most Protestant Christians would not find such forms helpful to union or to worship.

Science and Religion

The members of the British Association for the Advancement of Science when they come up for their annual meeting are invited and expected to attend worship on Sunday, sure that the sermons preached will be by men competent to discuss the relations of science and religion with sanity and sympathetically. Thus this year the Anglicans among them heard the Bishop of Ripon, and the Nonconformists R. F. Horton, the scholarly young Congregationalist of London. The Bishop of Ripon, Boyd Carpenter, chose for his text that suggestive question, "Did not he that made that which is without make that which is within, also?" He contended that the way out of the apparent conflict between science and religion was to be found in the ever increasing study of man himself, in short, in his religious consciousness. He predicted a day when science would become religious, for it would be consecrated to the use of mankind, and religion would become scientific because it would decide

to work out its aspirations with a due regard to things as they are—love working by knowledge. Dr. Horton, in his sermon, affirmed that if the schism of life was to be healed and the intelligent world was again to become religious then religion must become scientific. He contended, too, that there was a reality in religion which science could not explain or sweep away as despicable, namely, a consciousness of God. He has faith to believe that a time will come when science will not only require a man to be religious, but bid him be a Christian, a comparative study of religions and the scientific study of Christian experience having driven her to that position.

A Significant Tablet

The new tablet beside the entrance to the Church of the Pilgrimage, at the foot of Burial Hill in Plymouth, and herewith represented, is singularly impressive. It is more than the ordinary historic statement in bronze. It is an appeal to the spiritual imagination. It shifts the seat of authority from "unbroken records" to unbroken "faith and fellowship," thus not only claiming in doctrine to be the characteristic representative of the Pilgrims, but suggesting that the ecclesiastical position of the church of the forefathers is one of direct association with evangelical Christendom. The critical mind will find no disparagement, no exaggeration, no vain attempt to antagonize any legal title. Nothing in the possession of another church is challenged, neither is there a suggestion of that word, which should never be found in such a place, "compromise." It is a simple and dignified expression of a sentiment which seems most at home on the slope of old Burial Hill. All who read this tablet will feel the deeper continuity of the Pilgrim spirit reaching on from life to life and age to age. This particularly happy inscription was written by the pastor, Rev. D. Melancthon James. The dedication was on Aug. 12, Rev. George A. Tewksbury of Concord, a former pastor, preaching on the topic, The Historic Rights of Trinitarians. This is the appearance of the tablet.



Commemorating the Bradfords

Another commemorative tablet has just been erected under suitable auspices. The General Society of Mayflower Descendants held its triennial convention in Plymouth on Sept. 22. The program included a special service at the Church of the Pilgrimage, when Rev. J. G. Johnson, D. D., of Connecticut spoke on The Nation's Debt to the Pilgrims. On the following Monday the dedication of the tablet on the Bradford merestead in Kingston took place. The lot of land was given to the society by the late Dr. Thomas Bradford Drew of Plymouth, and the

boulder by William Perkins of Plympton. Hon. William T. Davis of Plymouth, ex-president of the Pilgrim Society, presented the memorial tablet.

An Appeal for France

The Protestants of France raised \$100,000 for foreign missionary work last year through the Paris Missionary Society. The fields occupied are in the French possessions in West and South Africa, Madagascar and Tahiti, some of the stations having been taken over, after French occupancy of the country, from the American Presbyterians (in West Africa) and the London Missionary Society (in Madagascar). It may seem strange, in connection with this hopeful showing, that the work of evangelization in France itself should be making a special appeal for aid to America. But it is the very success of Protestant work which makes such an appeal desirable. The Protestants of France are only 600,000 among 40,000,000. There has been a remarkable turning of priests from Rome of late. In central France, where two churches have been planted within a year, petitions have come from forty-five villages asking for Protestant services. The city work goes on, but the village work is just now most prosperous. To take this tide of change from Rome at the flood, and still maintain their ordinary work at its best, French Protestants need outside help. Rev. Charles Merle d' Aubigné, son of the historian of the Reformation, is planning to spend three months in this country in behalf of the work, under the direction of the strong Comité Franco-Américain, which represents the French-speaking Protestant churches of France, Belgium and Switzerland and the corresponding Franco-American committee of evangelization.

A German Mission Union

The Gustavus Adolphus Union is one of the most active and useful of the agencies employed in Germany for mission work. Founded in 1832, at the celebration of the 200th anniversary of the battle of Lützen, in which the Swedish king lost his life in delivering Protestant Germany from the yoke of Austria and the bitter intolerance of the Hapsburg emperors, the organization has become the recognized exponent and rallying point of Protestant unity and the instrument of help for German-speaking Protestants everywhere. Its efforts have naturally been put forth especially in those parts of the German-speaking lands where Protestants are in a small minority. New and great opportunities have opened before the union in the last two years among the multitudes of Austrian Catholics who have been driven out of their church by the political activity and Slavic sympathies of their bishops and priests. The cry of an awakened race feeling has been, "Away from Rome!" and many of the thousands who have come out have been gathered into churches and supplied with pastors by the Gustavus Adolphus Union. It expended last year over \$600,000 in aid of 600 congregations, and completed the building of thirty-five churches, thirteen manse and eight schools. Fifty-eight of its aided congregations became self-supporting within the year. Its work is not confined to Germany, but assists German

emigrants to religious privileges and keeps them in touch with church life in Asia Minor, South America and elsewhere.

Current History

The Pennsylvania Coal Strike

Forces have been at work during the past week tending to hold both strikers and operators in check. Consequently, while the number of strikers has increased and the coal output diminished, the second call for militia aid from a sheriff has been refused, and orders to the militia first called out have been issued sending them home, without having had any collision with the miners, their presence no longer being needed. Cardinal Gibbons has admitted that he has been approached to serve as arbitrator and that he will serve under certain conditions (these not named) if needed. But everything now points to a peaceable settlement of the strike without formal arbitration and with substantial victory for the strikers. They may not win recognition of their trades-unionism by the operators, and the proffered ten per cent. increase of wages by the Philadelphia & Reading Railroad mine operators—an offer likely to be duplicated by all the operators—may not be a rate that will be maintained throughout the winter. But a victory will have been won nevertheless inasmuch as it has been conclusively proved that the miners have a numerical strength surpassing all predictions and officials in charge who can so manage them: as to avoid those clashes between officers of the law and mobs which alienate public sympathy. Whether forces have entered into this contest which would not be present at other times, whether the strike was inspired by partisans on the one hand and will be settled amicably by concessions of the operators forced by partisans of another stripe we cannot say for lack of evidence. If either charge be true it is an ominous fact, prophetic of dangerous aspects to all industrial contests in the future. Obviously a strike so settled is not settled on the merits of the issue, and any agreement, in the very nature of the case, can be but temporary.

Domestic Politics

Governor Roosevelt's tour through the West and Interior in the main has been one in which he might well take pride because of the universal interest in his personality and prevalent enthusiasm for his opinions. Last week, however, in the town of Victor, Col., he was mobbed by a crowd of political opponents. For a time he and his bodyguard of Rough Riders and political leaders like Senators Lodge and Wolcott were in a serious plight. As usual, he was the coolest man of the crowd and the most eager for a test of strength. The first to disown responsibility for the action of the mob were Mr. Bryan and Senator Jones, chairman of the Democratic national committee.

The heavy guns of the opposition are now beginning to be heard in the campaign, and from this time on the contest will be fierce. Hon. Bourke Cochran opened his tour in behalf of Bryan in Chicago last week, addressing an audience

of 12,000 in the Coliseum. Hon. Carl Schurz, in a fierce and yet closely reasoned speech in Cooper Union, New York city, last week, assailed the Administration with greater force than he in any other speech had done, or than any other speaker on the anti-imperialism side has done in this campaign. Mr. Beveridge, the young senator from Indiana, in a speech in Chicago, set forth the expansion argument in a manner most typical of the view-point of young America of any that we have seen; and later in a speech at Columbus, Neb., he discussed the trust issue with a breadth and wisdom which extorted admiration from the New York *Evening Post*. Mr. Bryan has been speaking constantly in the Dakotas, Kansas and Minnesota.

Ex-Secretary of the Treasury Carlisle and Mr. Andrew Carnegie, during the past week, have declared their intention to vote for Mr. McKinley, the latter doing so despite radical opposition to the Philippine policy of the Administration. He holds that Mr. Bryan's views on finance, and especially on the manipulation of the Federal Supreme Court for political ends, make him too untrustworthy a man to be made President.

The Death of Thomas G. Shearman

The death of Mr. Thomas G. Shearman of Brooklyn, N. Y., prominent as a lawyer, compiler of legal works, advocate of free trade, the single tax and a gold standard, and notable among men of intellect and character in the metropolitan area for his independence of thought and action, removes a Christian layman whose service in many offices in Plymouth Church, Brooklyn, had made him a prominent figure in the religious life of Brooklyn. He was a lover of controversy and yet most kind at heart, beneficent to an unusual degree, and staunchly loyal to men or causes to whom or to which he gave his fealty. His close relations with Mr. Beecher as friend and legal adviser during the famous Beecher trial gave him a national reputation at the time, and frequently at intervals since then his advocacy of forlorn causes has brought him before the public. During the recent struggle between the Boers and the British, in letters to the press and in speeches, he has been an ardent advocate of the cause of the British. He was born in Birmingham, Eng., in 1834, and died at his home in Brooklyn, Sept. 29, after a surgical operation.

The Boer War Over

The formal announcement that Lord Roberts of Kandahar and Waterford, now in charge of the British forces in South Africa and the most popular man in the empire, is to become commander-in-chief of the British army, Viscount Wolseley retiring, is significant. It points clearly to two impending events: first, the retirement of Roberts from South Africa, the same being a sign that the era of war is over and the era of reconstruction come; and, second, that the British ministry has bent to the stern popular demand for a thorough reorganization of its brave, but antiquely organized, army. To complete the staff of renovators Mr. Chamberlain should be made secretary of state for war in the new Cabinet, to

succeed the neutral and nerveless Marquis of Lansdowne, and then John Bull could rest assured that the incompetent officers drawn from the aristocracy now handicapping and the fossilized bureaucrats now impairing both the army and the administrative service would be pitchforked out of place and power. But of course the forces that these two classes represent still have much influence at court, and Mr. Chamberlain may not make the place. But Lord Roberts's elevation to the post of commander-in-chief is of itself indicative of reform.

Marquis Ito in Power Again

The resignation of the Yamagata ministry in Japan and the return of Marquis Ito to the post of premier means that Japanese sentiment from the mikado down has turned to the confessedly greatest man in the empire to take the helm of state during the eventful days that lie just ahead. That Marquis Ito should come forth from his retirement and enter the arena of bitter strife, subject himself to contumely and misinterpretation shows that he puts nation before self, and that in him, as in most of his compatriots, patriotism is now the supreme emotion, religious faith having waned or departed. Early in September Ito announced his intention to become a party leader again on internal issues which he deemed vital to the future welfare of Japan. It is natural to infer that as premier he will carry out his convictions on these issues as far as is possible to one who has to remember that a premier represents the nation, not a party. In his foreign policy we are likely to find him standing with the United States, Great Britain and Germany rather than with Russia or France. His knowledge of China and of Li Hung Chang will enable him so to shape the instructions to Japan's representative at Peking that the best interests of Japan will be conserved. In domestic policy he will stand for the principle that, although he is in power as a representative party leader, his allegiance is to the state primarily, not to the new party, which must learn that a party is an instrument not an end, and that appointments to places of state from the party must be guided by considerations of public good, not party advantage. In short, Marquis Ito not only stands for a revolt from the old clan idea of government, but for the purest conception of party government, and is now pleading for a civil service based on merit.

The Chinese Government Recovers Sanity

Secretary of State Hay returned to Washington and direct handling of the policy of state just in time to get the welcome news from Consul-general Goodnow at Shanghai that he had been handed a decree of the emperor and empress dowager, dated Sept. 25, blaming their ministers for encouraging the Boxer movement, ordering the degradation of four princes and depriving Prince Tuan, the arch plotter against the foreigners, of his salary and official servants, pending his trial before the Imperial Court Clan. In this action of the emperor and empress there is prophecy of better days for China and

avoidance of war or partition. Thanks both to the German threat of the "mailed fist" and the United States' more pacific, but none the less insistent, policy of punishment of the guilty anti-foreign advisers near the throne, the empress dowager at last seems to have given way. The progressive and pro-foreign emperor has at least her nominal co-operation with him now in a policy of severe discipline of the men whose reactionary, anti-foreign spirit first led them to use the Boxers as a weapon for the extinction of the foreigner, and then later ordered the co-operation of imperial troops with Boxers in attacks upon diplomats, missionaries and traders. This action of the Chinese government is just what the United States insisted would best conserve the ends of justice, far more so than the policy which Germany advocated in her note to the Powers, to which the United States, France and Russia replied negatively, Japan returning a partial assent. Great Britain as yet has been non-committal, but is understood to agree with us. This action of the emperor also conforms to the petitions of the southern viceroys, who so loyally have lived up to their pledges to preserve order, life and property, and who for years have longed for the overthrow at Peking of the reactionary Manchu party, of which Prince Tuan is the leader.

The Movement of the Troops

Russian troops and the Russian minister have started from Peking for the coast, and General Chaffee is about to execute the orders for the withdrawal of the American forces to which we referred last week. Count Waldersee is at Tientsin. Whether the more penitent attitude of China will cause Germany's policy to become more pacific remains to be seen. She certainly has no encouragement from the Powers to proceed with her original high-handed course. Russian forces in Manchuria have taken Kirin, and are now investing Mukden, the capital of Shengking province, vastly important for sentimental reasons because of its connection with the ancient Manchu dynasty, and for political and strategic reasons because of its proximity to the Korean border and to Niu-chuang on the Liao-Tung Gulf. Once Mukden is taken, Russia will have a chain of communication complete through Manchuria from the Gulf of Pechili to Siberia, and while she may now say that the territory thus conquered is only occupied for military purposes, every one believes that it is practically annexed.

Mr. C. T. Yerkes of Chicago paid \$500,000 last week for the perpetual rights and title of seven miles of underground railway in the city of London, the capital of Great Britain, which road he will proceed to equip with American electrical motors and manage in accordance with American standards of efficiency. Times have changed since British capital used to build and equip most American railways!

The death of Hon. John M. Palmer of Illinois, formerly governor of and later United States senator from Illinois, and candidate for President of the United States nominated by the Gold Demo-

crats in 1896, removes an honest, patriotic public servant, who had the absolute confidence of men of both parties. He died poor in money, but rich in the respect of his fellowmen. His public career began in 1847, as delegate to the Illinois state constitutional convention.

The election returns in Great Britain thus far show no reason to alter the prediction of a victory for the ministry, but the bitterness of the strife had not been anticipated. Mr. Chamberlain is the object of fiercest attack. Church and temperance reform enter into the campaign but little, but the result will show probably a gain in the number of members pledged to defend Protestantism against ultra ritualism should the issue be raised in Parliament.

News of the capture of Captain Shield and fifty-one men of Company F of the Twenty-Ninth Volunteer Infantry, by the Filipinos, came last week to show their activity and the perils our forces still face. News also came of the summary discipline, by court-martial, of American officers guilty of cruelty to Filipino prisoners. Sexto Lopez, an able and prominent Filipino and a confidant of Aguinaldo, has arrived in Boston, and will set about writing and speaking in behalf of his people, whom he reports as confirmed in their intention to resist forever American annexation.

The Christian World—Salutatory

A noteworthy step like that which we take this week carries to some degree its own explanation and interpretation. But in the interests of a fuller understanding between our readers and ourselves we emphasize again the purpose and significance of this assumption of the title *The Christian World* for our "first of the month" numbers.

The Congregationalist has never been a narrow denominational organ. The body of churches which it has sought to represent for more than three-quarters of a century is not a narrow sect. Their vision is not circumscribed by their own denominational horizon. This paper, therefore, has always pursued a liberal policy with reference to the publishing of material touching the progress of other companies of Christians and the broad religious movements of the day. As Christian unity has advanced from year to year and decade to decade the paper's range has correspondingly broadened. As one looks over our files for the last ten years he readily sees that the larger proportion of our material relates itself to the needs and interests of Christians of every name. The Sunday school and prayer meeting expositions, the book reviews, the home pages and to a very considerable extent the contributed articles and the editorial matter have no restricted Congregational flavor. Indeed, their value to Congregationalists has arisen in large measure from the fact that they were equally acceptable and profitable to Christians of all denominations. Not that we have failed to discuss constantly our own denominational problems and policies and to report with careful fidelity the particular work of the churches of

our order, but it has become more and more apparent to us from year to year that we could serve our own denomination best by relating its work to the large Christian movements of our time. We have felt that Congregationalists perhaps more than members of some other Christian bodies desired this touch with the entire kingdom of God, that it would not lessen their own denominational enthusiasm, but would make them more effective servants of Jesus Christ.

This enlargement, then, of our paper once a month, together with the use of the supplementary title, *The Christian World*, is no novel departure. It is simply an attempt to bring together in an interesting way material of value and importance to Christians generally. Note this issue, for instance. Starting with a number of pages setting forth in brief paragraphic form the salient current events in the Christian world at home and abroad, the reader finds further on in the paper a group of denominational "outlooks" surveying noteworthy occurrences in the Baptist, Methodist, Presbyterian and Episcopal churches. Elsewhere he finds a fresh forecasting of the probable progress of Christian Endeavor movements the coming year, as well as a summary of the Y. M. C. A. activities, both articles being from representative leaders of these great union movements. The leading articles of this number—*The Passion Play*, *What to Read on China*, *Some Opportunities Before the Churches*, the character studies—all possess broad interest, as well as the regular departments of the paper, and such special, carefully collated material as that indicating the drift of preaching in prominent pulpits last Sunday.

It will be seen that this kind of a religious journal is based on the belief that there is a kingdom of God in the world and that its activities and realities furnish the most interesting and inspiring suggestions which one can find in literature. We have tried in this number and we shall seek in succeeding issues to bring to the front the things in which wideawake, thoughtful modern Christians are presumably interested, and persons interested in the progress of Christianity throughout the world can hardly fail to find these pages stimulating and rewarding.

More is involved in this venture than a journalistic success or failure, and therefore we comment upon it at length. *The Congregationalist* feels that the emphasis today should be laid not so much upon denominationalism as upon co-operation, federation and unity. Our own denomination, for instance, has won its battle. There is no need of further controversy in order to establish its place or its distinctive tenets. Its greatest concern now should be the faith delivered to all the saints and the pressing demands upon the whole Church of Christ. It is already doing its share of the common work quietly and faithfully, and we look for greater efficiency in denominational service in days to come. But our Congregational churches will do their best work if they are awake to the large things of the kingdom of God, if they interpret aright the providential leadership that is calling the churches of every name out of sectarian narrowness into the broad field of mutual helpfulness, of prevailing

charity, of firm friendliness, as they make a united and we trust a final assault upon worldliness and heathendom. To this service *The Congregationalist* dedicates itself afresh.

The Key to the Situation

Many are approaching the winter's work in the churches with unusual anxiety. It is reported of the first fall meeting of an association of ministers just held that it was one of the most solemn in its history. We hear from other meetings that the question has been anxiously asked in them, What can we, what ought we to do?

The first and greatest thing to be done is for each one to increase his personal acquaintance with God. The temptations are many to become distracted by multiplying problems. The call is urgent for more efficient administration of our benevolences. It is important to raise more money for them. We are persuaded that many are doing nothing, and more are doing less than they ought. To get every one in the churches interested and at work in all the enterprises they have assumed is the need of the new year and the new century at hand. But before all these things is the need that each one who is earnest in this work should have closer intimacy with God.

Social relations are changing, and to guide the changes so that classes shall not clash, that employers and employees shall understand one another and live in harmony demands all the energies of those who would serve their fellowmen. Famines and wars call for our ministries to millions who suffer. Missionaries are breaking down from overwork. Many of them are martyred on the field. But first of all each one who feels himself called to relieve them needs to be better acquainted with God.

Scientific knowledge is making wonderful progress and it is important for us to keep informed of that progress. Theology is being transformed by new knowledge of God's ways of working. New questions are arising about the Bible. Who wrote this or that book is an interesting subject, but the greatest question is, Whoever wrote the book, what did he know about God and what of that knowledge can he communicate to me? Our interest in this supreme question is easily dissipated in discussing differences of opinions. But the key to all that we ought to know in order to do the work that is before us is given in the prayer of the Saviour of the world—"This is life eternal, that they should know thee, the only true God, and him whom thou didst send, Jesus Christ."

Knowing God is a personal matter. It comes from being alone with him; not only apart from other men, but apart from other thoughts and interests. Theories of the inspiration possessed by other men are conflicting, and so are theories of prayer. But aside from them all he who would do God's work must first know him, and may know him in the secret experiences of his own soul. Bushnell said, "I know Jesus Christ better than I know any man in Hartford." That knowledge he did not first gain from books or from conversation with other men. He learned it, as Christ told him

to, by entering into his closet and shutting the door. Such knowledge is first hand, and needs no assurance from others. It proves itself, and opens the way to the wider knowledge which gives poise and confidence. "Ye have an anointing from the Holy One," said one to those who had learned that secret, "and ye know all things."

The one who is learning more of God by this personal communion comes closer into sympathy with another who also is learning of God, and they help each other. Strength of spiritual insight is gained, not by opposing those who differ, but by the fellowship of those who are at one in their experimental knowledge of God. Let the minister, the layman, who is alive with this deepening acquaintance with the Father through Jesus Christ, open his heart to his neighbor who understands him. "Where two or three are gathered together in my name," said Christ, "there am I in the midst of them." It is not necessary that such meetings should be large, but they must be frequent and thoroughly frank. Sin must be confessed, faith expressed, purpose put into action. This knowledge of God is tested by experience, strengthened by fellowship, and becomes sure and supporting. It is not disturbed about the authorship of the Bible, but interprets it by life.

An aged Christian almost at the close of a devotedly useful life said the other day, "Foreign missions is not first a business, but it is knowing God and his will and making personal sacrifice for him." The fascinations of wealth, the enjoyments of society, the calls to duty, all take their right places in our lives when we seek first the kingdom of God and his righteousness.

The closing century has a wonderful history. It must not pass into the distance without our closer study. The new century opens bewildering vistas of opportunity. But all that the past has to give is to be utilized only for one end, all to which the future invites is to be centered on one purpose—to know God. This is the key to the situation and each one holds it who is determined to know him better.

When Is Ambition Evil

Ambition is like pride or the desire for wealth, right and useful in itself and a tremendous force for good if properly controlled, but exceedingly mischievous when allowed to become master instead of servant. No other motive has so influenced mankind, but its operation is as different as darkness and light. Napoleon the Great was conspicuously ambitious, and strove to win power and fame at no matter what cost of the blood and tears of his fellowmen. Mr. Moody was equally ambitious, but his aim was to illustrate a genuine humility and an unfaltering and richly fruitful Christian service.

Nobody is worth much who is destitute of ambition. But he whose ambition is fixed upon some evil end, or makes use of methods which are unfair, unkind or in any way injurious to others, or only tend to diminish his own spiritual sensitiveness and energy, is an object of pity. To desire wealth, fame, power of any kind and to strive for it in honorable

fashion is commendable. But to try to be first for the sake of surpassing others rather than of doing the most and best with one's powers and opportunities is a false ambition. To use one's advantages for one's own advancement with no matter what results to others is to deceive one's self. To succeed "by hook or by crook," by doubtful measures, if clean and square ones cannot be depended upon to secure the result desired, is to allow ambition to befool us.

Unless ambition be consecrated we cannot safely allow it to become absorbing, as its tendency is. It is saturated with selfishness unless it is imbued with the Holy Spirit. It fixes one's attention upon himself, his own condition and prospects, his own gains and losses, his own standing with his fellows, until he looms up before his own mind excessively, and loses all just sense of proportion. That is not the spirit of the gospel. It is not the spirit which saves the soul or blesses the world. No ambition is safe which is inconsistent with humility and with ministering willingly to others.

Without ambition many most necessary achievements never would be wrought. But only as it is in line with the character and life of Jesus is it helpful or even safe. It must be that of Paul, not that of Alexander.

Chicago and the Interior

An Unusual Interest Among the Ministers

The attendance at the Ministers' Meeting, Sept. 24, was large. The onward movement in the churches of the city was still further discussed and the report of the committee adopted. If its suggestions are followed pastors will call the officers of their churches together for prayer and consultation, and in the midweek meeting and from the pulpit urge their people to more consecrated living and to special supplication and effort for the spread of the kingdom of God. The nature of the forward movement in the direction of fellowship was illustrated in an admirable address by Dr. Noble by reference to what has been done by the stronger churches and individuals in helping the Summerdale church to finish its house of worship and thus provide itself with a full equipment for carrying on its work. Another church on the South Side is in need of similar assistance. Dr. Noble believes, and so do many of his brethren, that in no way can the forward movement be more rapidly advanced than by helping struggling churches to become strong, and by recognizing and encouraging their ministers. It was decided, also, in the near future to call a meeting of all the pastors of the city in the Union Park Church, at which, after conference and prayer, further arrangements will be made for aggressive and united efforts to present the gospel more attractively and effectively to unbelievers.

Convention of Christian Workers

Wednesday evening, after an eight days' session, this convention closed. The main audience-room of the Chicago Avenue Church has been nearly full three times a day. Devotional meetings have been seasons of rich blessing. Stimulating addresses full of the fervor of the gospel have been made by such men as C. N. Crittenton of New York, H. W. Pope of New Haven, S. H. Hadley of New York, Dr. James M. Gray of Boston and Rev. Alexander Patterson. Rev. W. R. Newell and Dr. R. A. Torrey have spoken frequently, and the latter has presided at the meetings and conducted them with much skill. Addresses from Mrs. E. M. Whittemore of New York have been very effective. But perhaps no words have had more influence with the con-

gregation than those of Mr. Hadley, whose work in New York as the successor of Jerry McAuley is so well known. In this convention there has been nothing like a denominational spirit. All forms of evangelistic and reformatory work, if conducted on Christian principles, have been recognized. In the hymns sung, the prayers offered, as well as in the addresses and the testimony of those taking part in the convention, one could but observe the confidence in answers to prayer which these Christian workers seem to possess. They have a faith which removes mountains. Yet their methods are simple and wise. They believe in the gospel, in a personal God who loves men and in a Saviour who is present with his servants through his Holy Spirit in all that they undertake. Faith in God creates faith in men. Hence the willingness to work for the salvation of the least promising and the pleasure taken in testifying to extraordinary conversions and the raising up out of the lowest conditions of men and women whose subsequent lives have been and are marvels of grace. Such conventions as this cannot fail to quicken Christian zeal and to strengthen faith in the fundamental principles of the gospel.

Missions and Missionaries in China

LI HUNG CHANG'S HOSTILE ATTITUDE
TOWARD THE MISSIONARIES

In view of the absolute power intrusted to Li Hung Chang and Prince Ching to negotiate for China, it becomes interesting to know what their opinion of the missionaries is, and what attitude they are likely to take toward Christian missions status and indemnity award. It is reported from Peking that Missionary Wherry, in the course of explorations in Peking, has discovered documents showing that Prince Ching contributed funds to the Boxer propaganda. His friends claim that he was intimidated and forced to contribute, and that he really is what he is supposed to be—pro-foreign in his sympathies.

Bishop Warne of the Methodist Episcopal Church, en route to his field of episcopal oversight in southern Asia, writes to the New York *Christian Advocate* that when Consul-general Goodnow, with Dr. Hykes of the Bible Society acting as an interpreter, went to call on Li Hung Chang in Shanghai to ask whether he could give them assurances respecting the safety of foreigners in Peking, in order that they might reply to anxious friends in the United States, Li Hung Chang pleaded ignorance. When asked regarding missionaries and their families, the tourists and other foreigners in Peking, Li Hung Chang placidly smoked on, waved his hand nonchalantly, and replied: "They are of no importance. I do not know." When asked whether he was willing to have this remark cabled to the United States, he answered: "Yes; they are not worth taking into account. They will not count in the final reckoning." Urged again to give some opinion as to the state of affairs in Peking, he replied, "It is of no importance to me; I look at it as a Chinese, you look at it as a foreigner."

MASSACRES OLD AND NEW

Rev. John R. Hykes, representative of the American Bible Society, writing from Shanghai, Aug. 15, says of the Paotingfu massacre, which he describes in detail, that "the complicity of the government and of the highest provincial officials is proved up to the hilt in documents which are being unearthed in the yamen."

Consul-general Goodnow at Shanghai cables that word has come there of the massacre at Ku-Chau, Che-Kiang province, on July 21, of missionaries, eight adults and three children. Two of them, Miss Desmond and Miss Manchester, were citizens of the United States, Miss Manchester coming from Edmeston, N. Y., and Miss Desmond from Natick, Mass.

MORE MISSIONS DESTROYED

Dispatches during the week have told of the destruction of American Board property at Lin Ching in the Shantung province, and letters have come from Rev. George W. Hinman confirming the reports of the total destruction of the American Board property at Shaowu in the Foochow district in August. None of the missionaries were at the station when the property was destroyed, together with many of the homes of the native Christians.

Word comes from Hongkong that the Presbyterian and Catholic missions in Chengtu province have been destroyed, and that anti-Christian disturbances have broken out in the extreme south in the provinces of Kwan-si and Kwan-tung. The Catholic church at Takashang, a few miles north of Canton, has been destroyed and a Baptist mission graveyard desecrated, and in the suburbs of Canton an American Presbyterian church has been destroyed.

WORK RESUMED

A message from Peking to the A. B. C. F. M. says that the missionaries in Peking propose to reopen the Bridgman School for girls either in Peking or Tientsin. The North China College, formerly at Tung-cho, will probably be reopened at Peking. Eight of the missionaries feel the need of a furlough, but sixteen are prepared to remain.

In Brief

The date of our next Christian World number will be Nov. 1, and though we are not able to announce all its features we can promise an illustrated article describing the Bibles of prominent Christian leaders, a number of which attracted much attention when on exhibition in Boston last summer. Another notable feature will be a story by Mr. William Stearns Davis, the talented young author of that exceedingly popular novel, *A Friend of Caesar*. Mr. Davis is a son of Dr. W. V. W. Davis, pastor of the First Church, Pittsfield, and a grandson of the late President Stearns of Amherst College, and his sudden rise to literary eminence is a matter of general rejoicing among the many who honor the Congregational stock of which he bids fair to be a conspicuous representative. This November Christian World will also contain the first of Mr. Byington's series, *The Thoughtful Use of Hymns*, unavoidably postponed from this issue, and we expect a sketch by Dr. Charles M. Sheldon describing the work of his church on social settlement lines.

Before all loyalties put loyalty to Christ.

When Christ seems far away, look for him at your post of duty.

Love to our neighbor—as an abstraction—is of very little worth.

It's the last quarter of the last year of the nineteenth century—do you realize it?

"A man who made precedents," is the apt characterization of the late Cyrus Hamlin by *The Spirit of Missions*.

Our churches in the Hawaiian Islands will be represented at the American Board by a business man prominent in Christian work in the islands, Mr. P. C. Jones, who is sent as a delegate.

Dr. Sheldon goes to Buffalo this week and has other immediate appointments in New York State. In fact, he has hardly a free day up to December. Some time that month, at some Boston church, he will for four successive evenings read his new story.

The proprietors of steamboats on the Chesapeake Bay have a troublesome problem in the Virginia law requiring separate accommodations for colored people. On the Maryland side those holding first-class tickets have the right to all the privileges provided for passen-

gers. The courts will have to decide this problem of interstate travel.

An amusing feature of the Maine Congregational Conference last week was a telegram sent by the Baptists assembled in state meeting at Yarmouth. The operator rendered it thus: "The Maine Baptist Missionary Convention sends warmest greetings to the Congregational Conference. See *Philippines* 1: 2-5.

Rally Sunday in Massachusetts, Sept. 30, was distinguished in the churches generally by large attendance at the Sunday schools, the formation of new classes and by words from pastors and superintendents on the importance of Bible study. This rally day seems to have secured welcome recognition not only in this state, but throughout a wide section East and West.

At the meeting of the National Prison Congress last week an expert statistician and penologist of established reputation, Mr. Eugene Smith, estimated that out of a revenue of \$90,000,000 in 1899 New York city spent \$20,000,000 of it as the result of crime, its detection and punishment. The same authority estimates that in a recent given year the United States spent \$200,000,000 for the same reason—\$105,000,000 being raised by city taxation, \$45,000,000 of it by county taxation and \$50,000,000 of it by federal and state taxation. Estimating the income lost to the country by the choice of a criminal career by the 250,000 criminals in the country as \$400,000,000, he thus makes the total loss to the country through crime of \$600,000,000 per year. The moral is obvious.

The Boston *Transcript* reports that there is one region in America where the people are proud of the natural beauty of the country and the blatant advertiser has not been able to get a footing. It is not in New Hampshire or New York, or anywhere in the self-appreciative East, but in Wisconsin, at the beautiful Dells of the Wisconsin River. The *Transcript* tells the story of an agent who "broke in and stole" a chance to paint the name of his employer's nostrum in huge letters on a cliff, and who, on being caught, was offered the alternative of scraping off the paint or being ducked in the river. Rivers do not run under all desecrated rocks, and what is needed is—besides the public self-respect that has not yet moved from Wisconsin Eastward—a chance at the employers rather than at the employed.

Is there a more read man in the United States than is President Eliot of Harvard? In Washington, Boston, New York, Cambridge, in Chicago at the World's Fair, wherever permanent or temporary structures are erected on which are inscriptions intended to teach the multitude wisdom or to commemorate the virtues of the dead or the living he is employed to write the inscriptions, because of his justness of opinion, wisdom and pure style. It is fair to say that more people in this country read him in the course of a year than read the writings of any other man, albeit they do it in ignorance of their indebtedness to him. He has the supreme art of saying much in little, of epitomizing a career in a sentence or two. Some consider him the greatest master of spoken or written speech now using English. The latest example of his sententious character-limning is to be seen on the tablets in memory of Phillips Brooks just placed in the Brooks House at Harvard University. Brooks, he says, was:

A preacher of righteousness and hope, majestic in stature, impetuous in utterance, rejoicing in truth; unhampered by bonds of church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds; to his university he gave constant love, large service, high example.

The Religious World of London

By Albert Dawson, English Editor of The Congregationalist

A Triumph of Faith

By far the most important event of the time in the religious world is the reopening of the Metropolitan Tabernacle. This incident represents a real triumph of faith. On April 20, 1898, the building in which C. H. Spurgeon poured forth his marvelous sermons for nearly forty years was burnt, only the bare walls being left standing. In little more than

two years the sacred edifice—the largest Nonconformist church in Britain—has been rebuilt in an improved form and opened free of debt. This achievement is of course all the more notable in being accomplished after the removal of the inspiring and magnetic personality that created the magnificent institutions associated with his name. The rapid rise of a more beautiful and better-equipped tabernacle from the ashes of the old is at once evidence of the abiding influence of C. H. Spurgeon's wonderful ministry and testimony to the worth and usefulness of his son and successor.

Passionately loyal to the high ideals of faith and service which animated his father, and jealously guarding the noble traditions of the historic church, Thomas Spurgeon, while the fire was still raging, resolved that by the help of God and the co-operation of his devoted fellow-workers the Metropolitan Tabernacle should be rebuilt much on the same lines, and that the new building, like the old, should not be opened until every stick and stone was paid for. Happily this consummation has been fully realized. The lamp of faith may feebly flicker elsewhere; it shines with undimmed brightness within the circle of which C. H. Spurgeon in the body was and in the spirit still is the center.

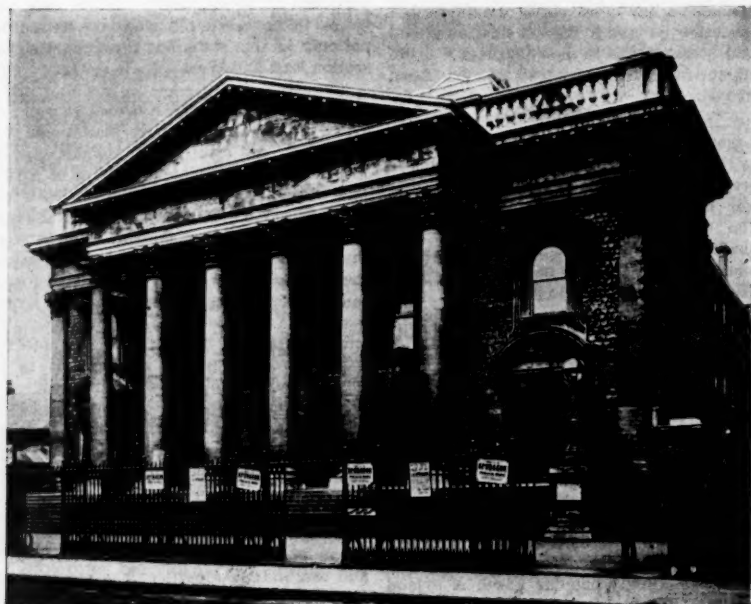
The New Tabernacle and the Old

The cost of the new tabernacle is in round figures £45,000. Deducting the £22,000 for which the old building was insured, £23,000 had to be raised, in addition

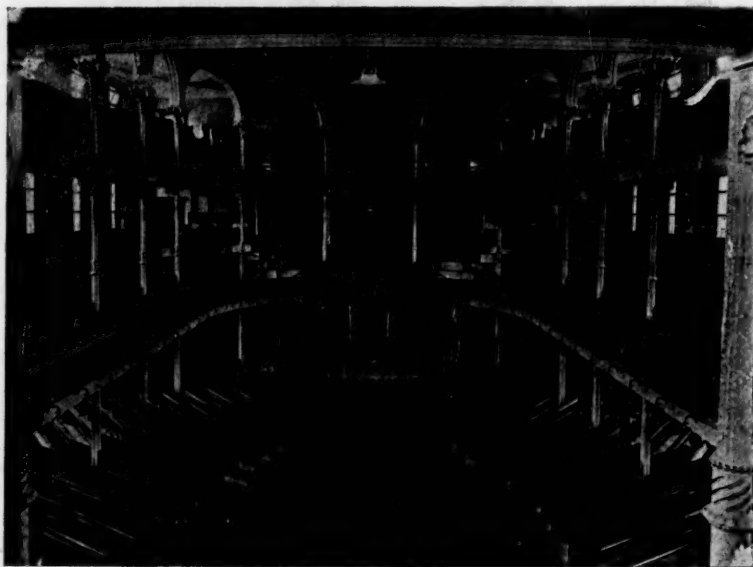
to the funds to keep going the numerous Spurgeon institutions—the orphanage alone requires £10,000 a year in freewill offerings. The response from the Christian public, while not inconsiderable, was neither so large nor so prompt as might have been expected, and the bulk of the money has been subscribed by the tabernacle folk and mostly in small sums. Externally no change is made in the

Ira D. Sankey's Welcome

Mr. Sankey has taken London by storm. Perhaps it would be more correct to say we have taken him by storm. Landing at Queenstown, Sept. 1, he visited several Irish towns, and then came on to the metropolis, to be publicly welcomed at Exeter Hall. Probably our preachers and editors do not fully realize how deep down into the hearts of the people the names of Moody and Sankey have sunk, and what magic there still is in the couplet. Exeter Hall was besieged by an enormous crowd that blocked the traffic, and an hour before the meeting began the building was packed and the doors perforce locked and guarded by the police. Even the most indomitable reporters found it impossible to force an entrance. Upon the assembly Mr. Sankey made the best possible impression.



The Metropolitan Tabernacle



The Interior

tabernacle. The walls and front remain the same, except that the pillars and portico, having been cleaned, are dazzlingly white—a superficial glory of which the South London's smoky atmosphere will make short work. In the interior certain alterations have been made. The auditorium is about fourteen feet shorter and the total accommodation is reduced from 5,000 to 4,000. The space thus gained has been thrown into the rooms behind, giving a much needed increase of accommodation and also improving the proportions and acoustics of the church. As before,

His many references to Mr. Moody were the more moving because of the restraint he kept upon his own deep feeling. On arriving in London the singing evangelist found awaiting him a hundred applications for his services. After taking part in the Metropolitan Tabernacle services, visiting Charrington's Hall in the East End, Campbell Morgan's church, and a few other places, he goes to the north of England, to Scotland and Ireland, and then back to south Britain. He expects to return to the States early in December.

Hidden Manna—A Story

By Harriet Prescott Spofford

They sat alone in the dark of the sweet September evening. Everywhere about them rose the shrill song of the cricket, and the wind that went by in fitful wafts carried now a scent of the wild rose, now a breath of the pines whose resinous fragrance the noon heat had wooed and won. A soft haze dimmed the sky to a powder of stars. Far away, like the tone of a wandering flute, came now and then the cry of a lonely whip-poor-will.

"It makes me a little homesick, sometimes—just a mite—to hear a whip-poor-will," said one, with a gentle sigh. She was a placid little old woman, whose pale face wore a certain beneficence.

"I shouldn't think 'twould take a whip-poor-will, Esther Moore, to make anybody lonesome here," the other answered, sharply. "I'd rather hear the whip-poor-will than the owl, though." She was a year or two the older, perhaps, tall and sallow, with eyes that seemed to be searching the darkness in a sharp demand for something it would not surrender. "There he goes agin with that mock o' his. Makes me mad!"

"Why, it sounds real merry. When I hear that laughin', I think some one's havin' a good time, ef I be homesick oncet in a w'ile."

"Well, for my part, I never know the hour I'm not homesick, an' longin' for my Steve."

"There's times I think I'd give the world to see my John. But I wouldn't call him out of heaven for that."

"Heaven!" and the scorn in her tone was bitter.

"Yes. For ef anybody ever went to heaven—"

"An' you think there is sech a place?"

"Think? I know it!"

"I'd like to know how you know it!"

"Why, Mis' Waters, I allus knowed it."

"O, did you?"

"An' then—I can't say—perhaps there's senses give us fer that—fine senses that the usin' gives more life to, and that make us jest as sure as seein' an' hearin' doos."

"I did uster think you had some force, Esther Moore. But you're jes' tied to a bundle of old-time notions."

"Notions don't carry you over trouble, over grief an' loss an' poverty, an' save you from despair."

"What in creation?"

"Do I know of trouble? O, I've seen a world of it, Mis' Waters! 'Twas jes' sech a night's this that John an' I moved int' our new house out'n the old one that had served its turn. I mind how thankful we was, a-settin' on the door-stun that night, jest's we're a-doin' of now—"

"You ain't thankful you're a-settin' on the poor-house door-stun tonight, be ye?"

The other paused a moment, twisting away a little gray curl. "I'm thankful there's a poor-house door-step ter set on," she said.

"Well, you're soft. I ain't."

"There was an owl laughin' then, 'way out in the woods. 'Wife,' said John, 'it seems as if he was sayin' all we can't say,

he's so glad.' An' I laid my head on John's shoulder, and I could feel his great heart beatin', and I'd 'a' said every beat jest measured off praise. An' we went in, an' looked at the babies, the twin boys, asleep, all pink an' white an' warm, so perfect it seemed's ef they couldn't be urn; an' we said our prayers beside their trundle-bed, an' felt as if there warn't nothin' could harm us. An' before the nex' mornin' there was moanin' an' tossin' in that trundle-bed!"

The little woman stopped with the catch in her voice.

"I s'pose you was thankful then?" said the other. "W'en you'd lost the children. There's that owl agin! I hate an owl!"

"I do no' 's I was," answered Esther. "I thanked God, though, that he helped us bear it. O, it was drefle dark that time. He must have helped us or we couldn't have borne it. One of them dear babies died. An' the other one, he never sensed thin's. He grew up, but he never sensed thin's."

"You'd orter ben—real thankful!"

"I cried a good deal, fust of it. But John he was so tender I learned how the Lord give with a full hand w'en he give me John fer my man. And in time, w'en we come to find Cephas—was—was—"

"Wasn't all there."

"Then we was thankful ter think the other baby was safe. An' John felt as if I was sunthin' more precious like, and I felt as if he was stronger an' finer and all; fer you see we was the father an' mother of an angel. An' we prayed—O my soul, how we prayed—"

"I s'pose your prayers was answered!"

"I s'pose they will be, Mis' Waters," said the other, quietly, pausing a moment to hear again the far melancholy fluting of the whip-poor-will, like the spirit of a voice. "I s'pose they will be, if they wasn't. We prayed for Cephas's wits ter come back to him—he'd ben a master bright baby. But we was sure the Lord knowed what was right, an' we didn't pray for it ef the Lord thought that wasn't the best way. We prayed fer stren'th ter du right by him, an' the stren'th was given us. An' he ain't never done nothin' wrong, so't I'm a-lookin' forrud ter seein' him, sometime, as bright an angel as his brother, a-doin' of God's arrants."

"Wal, I'd like my prayers answered here, if I made any. Expectin' ain't havin'."

"Sometimes it's both, Mis' Waters. I do no' if Cephas was a man o' means out yonder, able ter stan' his own an' take advantage of his neighbor, 'ith a new house and brussels carpets on it, if I'd hev the playsure I do now w'en I wake up, long of a summer mornin' early—the slow light jest fillin' in over the dark, sweet earth, the smells o' the honeysuckles, with the dew on 'em, a-creepin' thru' the winder, the colors comin' as if the light was strained thru' the honey-suckle blossoms themselves, all rose an' gold, an' me alone in the world with God and his sperits—for I allus feel as though the Lord was 'specially busy with the

world in them early hours, jest's a good housekeeper is, ye know—and I lay a-makin' out to myself Cephas's dear face w'en the mind, 's you may say, comes into it, and I see him a great strong sperit. And I shell, some day, ye know."

"H'm! You're mighty sure."

"Yes! Yes, I be."

They hushed their murmuring then for a little while. The soft wind rose and fell perfume-laden; a white mist filled the valley; the darkness deepened; the lights that had been twinkling far up the hillside one by one went out.

"They'll be sendin' us off ter bed now, like the slaves we be," said Mrs. Waters. "I shan't sleep none, though. I wish't there'd never ben an owl made!"

"I put Cephas ter bed 'fore I come out ter visit 'ith you."

"I s'pose you're thankful fer that, too."

"W'y, I don't stop ter be thankful fer every leatest thin', though I'm free ter say I du keep that way o' feelin' even if I don't allers give it a name. And I be thankful I can have Cephas here an' see to him myself. They don't want him down to Lucy's, an' I do no' as—as the folks there'd du jest right by him."

"Cephas is sensitive, ef he is a fool."

"There's folks," said Cephas's mother, with slow dignity, "as call one o' them unfort'nits the Lord's fool, an' treat him as the Lord's special property."

"Wal, I warn't never one ter be onkind ter them that couldn't talk back. And if you go before I du, Esther, I'll see ter Cephas all I kin. He shan't be put upon, noway."

"Thank you, Mis' Waters. I never doubted you was a kind woman!"

"My bark's wus'n my bite."

"But I sorter think, if I go, Cephas won't be long behind. I'd feel it a real kindness on the part of the Lord if he went afore I did. But I'll be easier in my mind fer yer promise. I told ye the Lord's allers a-raisin' up frien's."

"I wish't he'd raise up a frien' ter me in the shape o' my Steve. I'd think sunthin' on him then," said Mrs. Waters, hoarse with her unshed angry tears.

"Your son's ben gone a long while now, m'am, hasn't he?" Esther asked, deferentially, after another pause.

"O, a long while!" cried the other old woman, throwing up her arms, "a long, long while! The last I heered he was off ter the mines, and I ain't heered nothin' sense. Sometimes I think I'll go crazy. Sometimes I picter him a-comin' home, and a-comin' for me here 'ith his coach and six. An' sometimes I do no'. I jeb' spent all I hed, an' they fetched me here, an' here I be," and she seemed to be defying the universe.

"You poor critter! You ain't so happy as I be. I wish't you see thin's the way I du. 'Twould be sech a comfort ter ye ter think the Lord had you in mind continuoally. If you'd on'y begin ter pray it'd kind o' grow on you!"

"It wouldn't be no use—prayin' to nothin'!"

"You'd be prayin' ter the great Lord in heaven. You'd be puttin' yourself in his way, so that the rivers of grace—you

don't understand—the rivers of love, the life of the Spirit'd be flowin' thru ye. It'd be like speakin' ter some one in the dark you wasn't sure was there, and all at oncet there'd be talkin' back, if 'twas on'y a whisper. And it'd be light all round you, an' you'd be of the idee, maybe, that you'd ben near that place where there shall be no more night. And next day you'd go feelin' as if a door had all but opened, as if you'd ben jest on the edge of some great thing, jes' not quite missed hearin', seein', sunthin' new an' strange an' sweet an' wonderful. You'd know you couldn't be speakin' ter God an' he not hearin'. Your heart would be jes' bubblin'; you'd feel as if new wine was put inter old bottles, an' the bottles'd burst if you didn't sing an' tell folks"—

"Wal, I guess at my age"—

"Mis' Waters," said Esther, "it 'u'd simply make you feel young again."

"Consarn them crickets!" cried Mrs. Waters. "They're barkin' like a pack o' dogs."

"But the tree-toad pipin' underneath, 'ith his little silver whistle, he sounds real musical ter me—kind o' carries the air."

"I've heered tell o' folks that could make sunbeams out'n cowcubers, and I guess you're one o' them, Esther," said Mrs. Waters more cheerfully herself. "But say, you've ben a-prayin' some considerable time, Esther. Warn't any o' your prayers ever answered immejit?"

"I prayed for James," said Esther, hesitatingly, and perhaps a little loath to bare her heart. "After I found how it was with Cephas, I did pray fer a son to carry on John's name an' his place. An' James come; and I hed reel comfort with him, till he growed up an' merried Lucy. I uster feel as if the Lord was with me every day, and all day long. James was a lovely boy; an' he was a good man. He brought Lucy home; he set his eyes by her; she was a pretty girl. But she was a high-stepper. An' though I caltherlated on pleasin' her, I felt as though John's wife should be mistress in John's house, an' John felt so, too. An' Lucy, she was uster bein' cap'n ter hum an' felt like bein' cap'n everywhere else. 'Twarn't easy all roun'. I hed that terrible sickness then, w'en I couldn't help myself, and father—that's John, you know—hed ter see ter me almost's if I'd ben a baby. I was crippled ter my cheer w'en the rheumatiz took him; an' he was never the same man ag'in. An' w'en he found he'd never du another day's work he bound himself ter give the farm ter James an' Lucy, they agreein' ter the care of us, and Cephas too. An' we hed the big room off'n the kitchen, an' father, he cut his own wood, an' we thought ter end our days peaceful there."

"I s'pose you prayed for it!" with asperity.

"Certin. I did. But I guess—well, I was a-goin' ter say the Lord himself can't make black anythin' but black. In the natur of thin's black is black. W'en it stops bein' black 'tain't black any more. Oh, I ain't meanin' ter say Lucy's heart is—is out of the common. 'Tisn't. Only it"—

"It's Lucy's."

"Poor girl! It certainly doos seem sing'ler that a man's mother an' his wife,

the two people who love him best in the world, an' don't desire a thin' but his good, can't git along together. Supposin' he did love me—he'd ben a part of me oncet. An' now he was a part of her; and I didn't begretch her. I do'no' how 'twas, but she hedn't a place fer me in the world. She was queer, she was queer in little ways," Esther went on, shaking her head slowly; "stintin' me in my tea, hidin' my clothes, a-shuttin' the door if neighbors come in, so's't I couldn't hear, a-scoldin' and a-slurrin' and a-slattin'. An' she'd slap Cephas an' take away his thin's he played 'ith. I dessay he was tryin'—but I did want cry w'en Cephas did. I ses nuthin', though, fer I didn't want worry John. One day w'en father'd built a big fire, in she comes, an' she ses he was a-wastin' wood; an' she stooped down ter scatter the bran's. 'Twas the las' straw. Father he up with his cane over her head, and I screamed; and on that she made the air blue a-talkin' of the trouble we was. An' she told James father'd lifted his stick to strike her. And then—you'd better believe! 'Twarn't any use to think James's heart would ache bimeby, w'en he see his poor father lyin' dead of his troubles—I didn't want James's heart ter ache. He did see him soon—O, so soon! And then he follered, so quick it did seem as if he'd hurried ter say how sorry he was; father an' James hed uster be like two boys together. But Lucy, she'd hed all she wanted o' Cephas an' me—we was a lot o' care, the's no doubt about it. And so—here we be. An' you think I ain't seen trouble?"

"Trouble enough! And I don't see where the prayin' served ye."

"O, Mis' Waters, how could I 'a' borne it all 'thout? It seemed every night, it seemed every mornin', as if the Lord hed come down inter my room an' said, 'Esther, I'm alongside of you. Though you walk through the valley of the shadow, my rod and my staff they comfort you.' An' they du. In the midst o' everythin' I've hed a great peace."

"An' that's paid you for losin' husband an' home an' children?"

"I warn't lookin' fer pay, Mis' Waters. There warn't no balance betwixt the Lord an' me. What I prayed for—though I might 'a' called it different names—I might 'a' called it husband an' children and all—meant, it really meant, on'y peace an' happiness. And if the Lord give me peace an' happiness—why, what more is they to ask?"

"Wal, you may call that an answer ter prayer. I don't. And I don't see 't you got anythin' ye ast fer."

"But prayin' ain't all askin', dear. Don't you ever feel it's good ter be alive in this world? Don't you feel ter, love the hand that made it so beautiful, that put you in it, that give you your little fust baby, don't yer feel to say so, jest to say, 'O, Lord, how I love you, how I thank you?'"

"No, Esther Moore! And I don't see how you can! An' that's all they is about it."

"Why, Mis' Waters, I should think you was tryin' ter onsettle me. If you can't give me anythin' better fer my comfort, I don't see why you want to take away what I've got."

"I don't. I don't now, Esther. I'd pray myself, mebbe, ef I thought there

was anybuddy ter hear me. I'd believe there was, too, if Steve should come back. There!" And she leaned against the jamb of the door with an air that added, "One can't do fairer than that."

The little woman looked out through the darkness that was growing clearer. The moon was rising like a great golden world full of shining life of its own, and drawing all the mists after it in a long rack of shining cloud. She hesitated a little, as if what she wanted to say were an intrusion; and then she laid her little withered hand on the other's arm. "I've prayed for ye, Mis' Waters," she whispered, "ever sence I see ye so miser'ble. I've prayed ye might have light to see, an' grace to bear. And I've prayed your boy might come home to ye. Your folks was allus better off'n mine—I hope you won't think I was presumin'."

"Presumin', Esther Moore! I think you're a little saint on earth! And ef I was the Lord, I know what I'd do for ye!"

"Ye can't du more 'n so much, Mis' Waters. An' there is times w'en I feel as if my cup was full an' runnin' over now."

"In the poor-house!"

"'Tain't sech a cross ter me as 'tis ter you ter be here. I never helt my head's high as you. An' then, you know, I've got the assurance that bimeby I shall hev John agin, an' my fust baby, an' Cephas comin' to his own—and I can wait. I'm in hopes I'll hev James, too. I s'pose it won't be jest heaven to James, 'thout Lucy. An' somehow 't seems ter me Lucy'll hev to undergo some change fust. But, there, the Lord loves her jest as much as me—and I've no doubt he's dealin' with her."

"I hope he is, I vum!" said Mrs. Waters, if with quite a different fervor.

"An' then—sometime—O, no, not jest at first, but after I've breathed the heavenly air long enough to be most made over, sometime, softly, like the day a-comin' in my room, there'll be a great light—O, yes, I know who it will be"—

She stopped; and for a moment there was silence, a deep silence, in which you might have heard the heart of the vast outer space pulsating. The two old women sat leanin' out into the stillness as if for some great messenger upon the way to them through the crystal reaches of the night, and then under their lofty and but half-conscious imagining they were aware of rolling wheels and the swift beating of hoofs.

"Who do you s'pose this is, this hour o' the night?" exclaimed Mrs. Waters, suddenly. For a carriage was stopping at the gate and the poor-master was hurrying down to meet a man who, leaving the vehicle, stood tall and stalwart and dark and handsome, with the moonlight full on his face.

"Steve! Stephen! My son Stephen!" came a great cry, and Mrs. Waters stood up with her arms outstretched, her feet unable to move.

Mrs. Waters came back to the poor-house the next morning. She lingered at the door, while waiting for Esther, looking into the sky full of velvet azure and clear sunshine, and over the dark pine wood sending out fragrance sweet as that of orange-groves, and over the river winding here an enamel of blue and sil-

ver and there sleeping darkly in myrtle-green and purple shadows.

"It's jest's she ses. 'It's a real beautiful world," she murmured to herself, as Esther came halting down the bare hallway. "W'y, as we was drivin' away las' night that owl o' hern was laughin' like a happy sperrit. Wal, Esther Moore, I've come ter tell ye I believe in prayin', myself—your prayin'. And I want ye ter go on prayin' fer me, an' ter learn me the way how, for I'm a-goin' ter take you back with me for keeps, 's the boys say. Steve said for me to. And it's allus goin' ter be a beautiful world for you an' me an' Cephas."

Mrs. Harriet Prescott Spofford has long been known to our readers through the stories frequently contributed to our columns, but they will all be glad to look upon her face, and we wish it might be their privilege to come in contact with her winning and gracious personality. She has been for many



years an eminent figure in the literary world, her work being sought by the best publishing houses, and she herself being on intimate terms with many leading literary folk. Mrs. Spofford spends her summers in Newburyport, Mass., where she has a lovely home on an island in the Merrimac. Her winters are passed usually either in Boston or in Washington. She is a diligent and rapid worker with her pen and has, we trust, many years before her of continued usefulness.

Mr. Meyer—the Preacher and the Man

BY WILLIAM R. MOODY

The name of F. B. Meyer is variously known as that of a successful minister in a large and widely-celebrated London pulpit, a devotional writer whose works are universally known in the Christian world, a prominent leader in Christian Endeavor work, an experienced advocate in behalf of temperance and other Christian efforts for social reform, a conspicuous and enthusiastic supporter of foreign missionary effort, and a prominent teacher at the Christian conventions held at Keswick and Northfield. Such is the versatile genius of the man that in all forms of Christian service he has become a widely-recognized leader, and with marvelous energy has thus demonstrated a second characteristic trait in his capacity for work. These are the two traits of character that are most patent to the casual observer, and at the same time suggest still a third in his ability to do many things at the same time.

To many American friends, familiar only with Mr. Meyer's writings, it will be

a surprise to know that he is pastor of a large institutional church in a thickly populated section of London. With marvelous adaptability he enters into every phase of the church life—addressing his young men on temperance themes, presiding over a missionary gathering, meeting socially with the mothers in their weekly meetings, or tenderly looking after the comforts of the little beings cared for in the church *crèche*. It will be at once seen that this demands that Mr. Meyer should have a broad view of life. His message to his home people is not limited in range to the teaching which he has given in America. On his trip to this country he had one definite object in view, and his every utterance has been converged to that end. At home, however, his regular pastoral field demands his attention and teaching.

In the church to which he ministers Mr. Meyer takes a deep interest in all that tends to improve the lives of his people. He is interested in every line of Christian social reform, and has given an interesting account of his experiences in industrial missions in a former pastorate in Leicester in his *Bells of Is and Rev-eries and Realities*.

But it is as an author, however, that Mr. Meyer is most generally known. Probably no writer is more widely read throughout the Christian world today than Mr. Meyer. Within twelve years he has written no less than forty books, whose combined sale has been enormous and whose influence has been felt in every part of the world. In addition to a large number of tracts and pamphlets, he has also been a regular contributor to two or three religious papers, while occasional letters and articles are contributed frequently to a dozen more. These writings, although chiefly devotional and, as some would term, "mystical," are ever fresh and are characterized by their simplicity of style and felicity of expression. It is of interest to know that Mr. Meyer acknowledges his indebtedness for much of his teaching to an American writer, Professor Upson of Maine.

The adaptability with which Mr. Meyer can enter into the different phases of church life shows itself in the ease with which he can accommodate himself to circumstances. He has learned to economize every moment of his time and is thus able to accomplish so much. The writer had an exceptional opportunity of noticing this while accompanying Mr. Meyer on a mission which he conducted in America in 1898. In less than six weeks thirteen cities were visited, necessitating 3,500 miles of journey, and during this time he made one hundred addresses. Nevertheless, he still had plenty of time to write, as he continued to conduct departments in two English weekly religious papers and wrote several articles for a number of other journals. Many of these were written on a writing pad, with an old-fashioned stylographic pen, while traveling from place to place or at odd moments between meetings.

During the past year Mr. Meyer has demonstrated his ability as an organizer as president of the Christian Endeavor Union of Great Britain. He has conducted no less than sixty conventions in this time in different parts of Great

Britain and has made himself felt as a spiritual force throughout the entire movement in England.

His interest in foreign missions is ever in evidence in his church work and upon boards. Two years ago he visited India and devoted several months to evangelistic work and spiritual teaching among the English-speaking people of that land. But in all these activities Mr. Meyer never loses sight of the demands of his London church. He is first and foremost pastor of Christ Church and if he absents himself from the duties of his ministry for a few months each year he cares for the supply of his pulpit during his absence and foregoes any protracted vacation for his own pleasure and rest.

But these characteristics do not wholly account for the blessing which has attended Mr. Meyer's ministry nor the wide acceptance of his writings. There are certainly gifts which Mr. Meyer has as a writer and a certain dramatic power as a speaker, but these in themselves do not explain his power. Other men are as gifted in human endowments but they have not been heard or their influence felt beyond a limited horizon; he has been used throughout the Christian world. During the earlier years of his ministry Mr. Meyer acknowledges that his service was without power with God or special favor with man. Then there came a time when he saw the emptiness of service and cried to God to take supreme control of his entire life, guiding, directing and controlling his every plan. From this time on God accepted his service and one of the strongest arguments for the spiritual teaching Mr. Meyer presents is his own testimony to its efficacy in his ministry.

There is a key to every character and to F. R. Meyer's I believe it is expressed most definitely in the one word "sincerity." Every word and every deed one recognizes as the expression of a true man even though he may not always fully agree with the manner of its presentation or its phraseology. He serves a Master whom he knows well and loves devotedly, and the sincerity of the life thus controlled carries a power with God and influence with men.

A story is told of a young minister who confided to a more experienced friend that he found it almost impossible to give expressions to the deep feelings he had. "Well, my friend," was the response, "my difficulty is to really feel the high aspirations I express." This is the experience of most of us. It is so much easier to proclaim the truth we hold than to have great truths hold us. But he whose soul is truly seized by God's truth is able to proclaim it in such a way as to demand the attention of men and secure the best gifts of God. Such is a prophet; and such a prophet is F. B. Meyer.

Justice David J. Brewer of the United States Supreme Court is to lecture on *The Responsibilities of Citizenship* to the students of Yale next year, the same being the first course on the Dodge foundation. Prof. F. M. Warren, now of Adelbert College, goes to Yale to the Street professorship of modern languages. Morris K. Jesup of New York has given to Yale a collection of 800 manuscripts in Arabic formed by Count Landberg. They cost Mr. Jesup \$20,000.

Last Sunday's Sermons

Thinking that some idea of the nature of the pulpit utterances in different sections of the country and in churches of different denominations would be of interest, we have gathered from a wide range the following themes, texts and, in most cases, an illustrative sentence:

IS GOD REALLY GOOD?

Psalms 145: 9.

"A large section of thoughtful men today are settling down to the conviction that God is practically identical with law, and that therefore there can be no such thing as 'mercy.'"

(S. D. McConnell, Brooklyn, Epis.)

DIVINE EXPEDIENCY.

John 16: 7.

"The expediency was revealed in the sending of the Holy Spirit to abide with us, and Pentecost proved the necessity and divinity of the expediency."

(J. M. Farrar, Brooklyn, Dutch Ref.)

A CHURCH CERTIFICATE OF OLDEN DAY: ITS LESSONS FOR OUR DAY.

Romans 16: 1, 2.

"Fellowship should exist between Christians. This fellowship should be based upon character. Trueness to this fellowship in one part of the church is entitled to respect and recognition in all parts of the church. Work done in Cenchrea is entitled to a reward in Rome. What are you in the fellowship of the Church of Christ? How does your certificate read?"

(David Gregg, Brooklyn, Presb.)

FISHERS OF MEN: THE DUTY, JOY AND REWARD OF WINNING AND HELPING ONE'S FELLOWS.

Matthew 4: 20.

(N. D. Hillis, Brooklyn, Cong.)

LOVE THE INCENTIVE OF DIVINE ACTIVITY.

John 3: 16.

"The other attributes of God—wisdom, power, holiness, justice and truth—supply method and means; goodness (Old English for kindness and love) the attribute of motive."

(James M. Ludlow, East Orange, N. J., Presb.)

THE REJOICING LIFE AND ITS ELEMENTS.

Romans 15: 12.

"The rejoicing life contains the joy of promise, the joy of realization, the joy of ministration and the joy of self-sacrifice."

(Pres. W. J. Tucker of Dartmouth Coll. at the opening service Harvard Univ., Cong.)

A COMMON AND WORLD-WIDE CITIZENSHIP.

Acts 17: 26; Col. 3: 11; Rev. 21: 3.

"The significant question in any war of conquest is not the mere fact of subjugation of territory, but the character of the civilization it sets to work."

(T. T. Munger, New Haven, Cong.)

"GOD FORBID THAT I SHOULD GLORY SAYE IN THE CROSS OF JESUS CHRIST. WHEREIN LIES THIS GLORY?"

Galatians 6: 14.

"I endeavored to show that the true glory of human life lies in its love and sacrifices. We need not wonder, therefore, that this is the highest point of the revelation."

(Edward C. Moore, Providence, Cong.)

THE JOYS OF THE SPIRITUAL LIFE.

John 15: 11.

"We too frequently forget that Christianity is a gospel, and that a gospel is good news. If the body has its pleasures, so also has the spirit, and the latter are not only sweeter but more lasting than the former."

(Charles E. Jefferson, New York, Cong.)

JESUS CHRIST THE AUTHENTICATION OF HIS MESSAGE BECAUSE HE HIMSELF IS ITS SUBSTANCE AND POWER.

John 14: 6.

"Jesus did not say merely that he was true, nor that he was all truth; but that he was the paramount truth, and that his being and ac-

tivity are the proper objects of man's faith in order to be saved."

(George T. Purves, New York, Presb.)

THE GOSPEL OF IMMORTALITY.

John 11: 25.

"Christ in his discourses never brings the 'natural' arguments for immortality into play, neither do his apostles make use of them. Saul the youth may have learned them from Gamaliel; Paul the aged did not teach them to Timothy. Now, why not?"

(W. R. Huntington, New York, Epis.)

THE VICTORY OF FAITH.

1 John 5: 4.

"We are living in an age of denial. All the fundamental facts of the gospel are challenged from the pulpit. We need, above all things, a revival of faith."

(David James Burrell, New York, Dutch Ref.)

FRUSTRATING THE GRACE OF GOD.

Galatians 2: 21.

"Am I frustrating by my indifference the political grace which gave me today the freedom I enjoy, sending the rights of citizenship impaired to the next generation? Am I frustrating the grace that comes to me in my intellectual heritage and feeding on chaff when the finest wheat at such unspeakable cost has been brought me? The grace of God in the sorrows of our past life, and then the love of God in Christ. Is any one frustrating that grace?"

(M. D. Babcock, New York, Presb.)

CHRISTIANITY AND THE SERVICE OF MAN.

Matthew 25: 36.

"The evidences of Christianity which convince today are not ancient miracles, but brotherhood and service. Worship of God cannot be divorced from the service of man. The gospel is a message for earth as well as for heaven."

(Amory H. Bradford, Montclair, N. J., Cong.)

THE NEED OF A FORWARD MOVEMENT IN OUR CHURCHES.

Daniel 11: 32 (last clause).

"It is an hour for splendid service. Both in the demands and opportunities of the time God is laying unwonted stress on that great word—forward."

(F. A. Noble, Chicago, Cong.)

INDIVIDUALITY.

"Is it I?"

"Be yourself. There never was another like you. Give God a chance to disclose his purpose in creating you. Your most precious possession is your personality."

(Robert McIntyre, Chicago, Bapt.)

THE TEMPTATIONS OF MIDDLE LIFE.

Luke 3: 23.

"The first great peril of middle life is degeneration of ideals. Multitudes of men, whose idea of goodness is simply subjection to rules and regulations, grow weary of being virtuous in mid-career."

(Rev. Dr. W. H. P. Faunce, president Brown University, at Springfield, Bapt.)

IMMORTALITY.

John 17: 3.

"Life must be fed. For all life there is food. Craving for spiritual life must get its appropriate food."

(Rev. Dr. L. Clark Seelye, president Smith Coll., at Old South Church, Boston, Cong.)

THE VALUE OF A HUMAN BEING.

Luke 15: 10.

(Charles M. Sheldon at Berkeley Temple, Boston, Cong.)

THE POSITION AND PERIL OF PRESENT PROTESTANTISM.

"The Reformation was a revival of doctrine as well as of spirit, and as such was a power that controlled the world. We are beginning to forget the examples and let go of the only thing that gives the Protestant Church power with men."

(G. C. Lorimer, Boston, Bapt.)

The Y. M. C. A. Outlook

BY EDWIN F. SEE

General Secretary Brooklyn Young Men's Christian Association

Two recent appointments to the secretarial force of the international committee of Young Men's Christian Associations indicate the trend of sentiment among those organizations and the features of Christian thought and activity which it is their intention to emphasize. Mr. Edgar M. Robinson, for several years assistant state secretary of the associations in Massachusetts and Rhode Island, has been appointed secretary for boys' work. It will be his duty to stimulate the organization and growth of boys' departments among the associations of the country. This appointment has been made in response to a rising tide of sentiment in favor of making more earnest and intelligent efforts in behalf of boys, especially between twelve and fifteen years of age. This sentiment has been strengthened by the investigations—at once scientific and practical—of Dr. Luther Gulick, just called from the association training school at Springfield, Mass., to be principal of the Pratt Institute High School in Brooklyn.

There are, it is true, 23,400 boys in the boys' departments of these associations, and that is not an insignificant number, but this represents only thirteen per cent. of their membership, and over a third of the city and town associations are doing no special work for boys. The appointment of Mr. Robinson and the erection of specially equipped structures for the use of boys such as those in connection with the West and East Side Branches in New York city will be hailed as evidences that the importance of the boy as a forerunner to the man is beginning to be more fully recognized by this phase of institutional activity.

One of the most notable and interesting features of these boys' departments of the associations has been the maintenance of camps, with some excellent results. During the past summer fifty-two such camps were conducted, with an attendance of over 2,000. The fact that there was an average of one leader (a mature person who attends for the purpose of helping in its administration) for every five boys indicates the closeness of the supervision in these camps, and the attempt made to keep them free, not only from physical danger, but from unfavorable moral influences.

Indeed, the one feature of these camps that characterizes them in comparison with other summer outings is the religious influence that pervades them. Morning Bible study and evening prayers are recognized parts of the program of the day, and are made so normal and natural that the boy takes it as a matter of course, while it is getting to be almost exceptional for boys who have not already formed a purpose to be Christians to come away from these camps without coming to such a decision.

The other significant appointment to the international force referred to is that of Mr. Don O. Shelton to a secretaryship in the religious work department, with a special view to his development of Bible study among the associations. The committee have just published the prospectus of this department for the coming season. A glance at it reveals many interesting features. Here is a systematic course of progressive Bible study graded to cover a series of five or more years, along four lines—general, devotional, training and evangelistic. The help of well-known Biblical scholars has been called into requisition. Prof. W. G. Ballantine of Springfield, Mass., has laid out the inductive work; three courses of the Bible Study Union have been adopted; Pres. Charles Cuthbert Hall of Union Theological Seminary and Rev. E. H. Byington of Beverly, Mass., have prepared courses of study in Christian hymns; and Prof. J. R. Street of the Bible Normal College has outlined the normal studies.

The Home

Strength in Weakness

BY RICHARD BURTON

Not in the morning vigor, Lord, am I
Most sure of Thee, but when the day goes by
To evening and, all spent with work, my head
Is bowed, my limbs are laid upon my bed.
Lo! in my weariness is faith at length,
Even as children's weakness is their strength.

In Praise of
Laughter

It may seem rather late in the day to speak a good word for a humorous view of the world and the practice of laughter, but there are still good people among us who act as if there were something unchristian in wit and undignified in the unbending of a hearty laugh. If there are any such among the readers of *The Home*, they need to be reminded that laughter is a form of rest—nerve rest—so urgently demanded in our strenuous modern life—almost the only form of rest, indeed, for nervous tire, excepting sleep. Foolish laughter is undignified, but so are foolish, mawkish, sentimental tears and unrelieved solemnities. The world is full of humor and a life without it is wholly incomplete. It would do some of the undignified world of good to unbend in the compulsion of a hearty laugh. It would be a means of grace to many over-solemn persons if they could taste more of the human brotherhood of amusement. We should be happier, better and more influential for this sparkle of fun upon the surface of our lives. It is natural, human, brotherly to laugh and to see frequent opportunities of laughter; it is unnatural, inhuman, unbrotherly to be morose and glum. The people who laugh heartily are the people who have recuperative powers. The ripple of laughter above the depths of thought helps to make ideal social relations possible. If rest from work is beyond our reach, as it must be to many, at least there lies very close to us this rest of fun.

Body and Spirit: Care of the health is care of the spirit. Hygienic living is the John Baptist that goes before and prepares the way for the unhindered progress of the man toward holy joy and serviceable strength. How hard it is to be cheerful in the teasing companionship of a suffering body! What a triumph we feel it when an invalid is a joyful Christian! How readily the body usurps mastery over mind and spirit! How easily querulous complainings follow on the steps of hunger or discomfort, and how swiftly dyspepsia lends itself to doubt! "Half the spiritual difficulties that men and women suffer arise from a morbid state of health," said Mr. Beecher; and he probably did not overstate the proportion. From this point of view the ministry to the body which forms so large a part of woman's work assumes a new dignity and importance. Good house-making and housekeeping serve more than the body. This perpetual round of duty and of drudgery, which seems to have no end except in bodily satisfaction, really helps the advance of the spirit in the life with God. If women can lessen spiritual difficulties by bringing or maintaining health, which is the needful basis of right thinking and full service, are they

not holding critical and honorable positions in the kingdom of God? It is not too much to say that good housekeeping, sympathetic home-making and just and loving care of children may be more effective for the spiritual progress of the world than much preaching.

A Trade Union
of Domestic Servants

A recent meeting of domestic servants held in London for the purpose of forming a society for mutual aid shows that in some respects England is ahead of America. It was stated at this meeting, according to the *British Weekly*, that London contains a quarter of a million of this class. The president said that the principal objects of the association would be to obtain an increase in the hours of outdoor recreation and to bring about a change in the law with respect to the giving of characters. He had something to say about the hardships and abuses of the life, which, no doubt, are real enough, and hinted at a strike, with incidental revelations of the domestic tyrannies of prominent people. It seems a long way from the unorganized condition of the "trade" in this country to even this first step of organization. The real difficulty with the calling is that the trade of domestic service has never demanded any proper preliminary training, and, having no fixed standard of excellence, has never learned self-respect. The situation, in many cases, is quite as intolerable for mistresses as for maids; and perhaps the only way out is through organization and a fixed and legalized understanding of mutual rights and duties.

The First World's Secretary of the Y. W. C. A.*

BY MRS. E. P. CAMPBELL

With its broad organization, its branches all over the world, its costly buildings in all our great cities which are centers of educational influence to many who are unable to obtain it otherwise, with the atmosphere of home which it offers to so many struggling young women who are homeless, and its helping hand ever held out to those who need its aid, the Young Woman's Christian Association must be ranked as a prominent factor in social service. It is full of earnest workers. It has among its leaders those who spend the utmost of their strength for love of those whom they uplift. One of the prominent names in this great branch of social service is that of Annie M. Reynolds, the world's secretary of the organization.

Her father was a Congregational clergyman, for many years settled at North Haven, Ct., where her girlhood was passed. Her mother was an earnest Christian, the constant and all-absorbing thought of whose life was to fit her children for the Master's service. Miss Reynolds was a student at Wellesley, and the first great disappointment of her life came when she was forced to leave college on account of ill health before her course was completed. Because of this sorrow a relative invited her to a six months' trip in Europe. Their party of three was crossing the Stelvio Pass in a diligence when an interesting looking elderly man

took a seat with the driver in front of them. After a while a question arose among the three as to the advisability of speaking to this stranger. As their French vocabulary was limited, two of them declined. But the third persevered, and as a result a delightful acquaintance was formed with a member of the Alpine Club, who not only contributed much to their enjoyment on that day, but who later on took Miss Reynolds into his family under most favorable circumstances for the study of German, and so began the years of foreign life and study which fitted her for her life's work. She became fluent in German, French and Italian, and conversant with foreign travel and modes of thought and life, all of which are so necessary in her present work. Then followed numbers of years which were alternately spent in teaching at home or in still more extended study and travel abroad.

It was during these years of home work that the force and quality of her charac-



ANNIE M. REYNOLDS

ter became manifest. Her motto might have been:

Do good, do good, there's ever a way,
A way where there's ever a will.
Don't wait till tomorrow, but do it today,
And today when the morrow comes still.

Her life was full of forgetfulness of self and constant thoughtfulness of others. If it was work in a mission Sunday school, her class of rude boys became, one by one, consecrated to the higher life. And today in New York city one of them fills a place of business prominence and Christian usefulness, who owes all his equipment for life to the Sunday school teacher, who not only led him upward religiously, but who defrayed the expenses of his education from her own slender purse.

She was first connected with the Y. W. C. A. work in 1886, as secretary of the association of Brooklyn, N. Y., where she remained for a year and a half, and so became conversant with the details of the city work of the association. She then became secretary for the State of Iowa, where she spent three years. Later on she for some months edited the *Evangel*, the national organ of the society. Thus there was no branch of the work with which she did not become practically familiar, in unconscious preparation for the position to which she was so suddenly and unexpectedly called. It is impossible here to trace the rise of the association work in England in 1855 and its subsequent development. It has since extended over the world, always carrying with it the idea of larger union

*The third in a series on Notable Women in Social Service.

and mutual co-operation, until now there are national associations in Great Britain, the United States, Canada, India, Norway and Sweden, Germany, Italy, France and Denmark, with scattering associations in Australia, South Africa, China, Turkey, South America and the West Indies.

From national organizations to international union was but a step, and this was accomplished by an international conference, held in London in 1892, the drawing up of a constitution which was put into working order in 1894, and the choosing at that time of Miss Reynolds for the world's secretary, which place she has since filled. But be it remembered London is only "headquarters." From thence Miss Reynolds travels the world over. Her first extended trip was to South Africa and Australia, and meant a year of constant traveling and hard work. Its especial object was to bring the outlying associations there into closer touch with central work, and to develop on their part a greater interest in young women outside their own borders.

Later on she spent some months in Russia. Here her work was more in the pioneer line. There is some association work done in Russia in the Lutheran Church, but at present none in the Greek Church, though there is a great deal of interest in foreign work among young women, which has been largely developed by the present empress.

During the spring of 1899 Miss Reynolds gave two months to the organizations of our Pacific coast, and then went to spend some time in India, with the object of developing more fully the interest in the work among English-speaking people there. The association in India does not trench on missionary fields. It labors directly among the English population, and is quite as much needed there as in our cities at home. The work in foreign countries as much supplements mission work as it supplements and not supplants church work at home.

But with these numerous and extended journeyings and the acquaintance thus formed Miss Reynolds's work only begins. Afterwards, by means of correspondence, she must keep ever in touch with the officers of the various associations, assisting with counsel and advice, and binding them closely to the central association and thus to the world's work. This calls for the exercise of all the judgment and tact which are among her distinguishing characteristics.

Miss Reynolds speaks little of her wide journeyings, but if by chance she should be beguiled into telling one how in her schoolgirl days in Germany she met the young French prince, Eugene, with his still beautiful empress mother, or how, later on, when a student at the Victoria Lyceum, she was honored by a bow from Bismarck, or any such incidents, which have been many in her life, she would soon balance the account by telling of the son and heir of her Edinburgh hostess, who was evidently given to speaking his mind with what the English call "truly American frankness." She had no sooner entered the house than this small Briton of five or six drew himself off and eyed her most searchingly, and then said to his mother, reprovingly: "You said *Young Woman's* Christian Association, but *she's* not young!"

In person Miss Reynolds is tall and large, with dignified presence. She is quiet and unaffected in manner, a good *raconteur*, with a keen sense of humor and a good voice for speaking, so that she makes a favorable impression from the platform, from which she is constantly called to address large audiences.

Overburdened Schoolgirls— an Answer

BY HOMO

The recent outcry of a "staggered feminine intellect" concerning overburdened schoolgirls, likewise their mothers and aunts, ends with an unexpected and irresistible appeal. "If any *man* knows the answer"—is this supposition sincere or simply rhetorical? Granting its good faith, can it mean me? I am a man; also a husband, a father, a brother-in-law; and I have three daughters who range almost exactly "from the fourth grade to the last year of the high school." Furthermore, I am a pastor, ready to confess that in early years I was unconsciously placing burdens grievous to be borne upon too willing feminine shoulders, and glad to declare that gray hairs have made me see the error of my ways, and led me to seek for works meet for repentance. "The answer?" At least I have one answer, based on some experience, much observation and thought, and upon convictions which may be heresy today, but which will be orthodoxy in a not distant tomorrow.

What is the exact situation? Two girls, properly engaged in processes of education, with the critical years of physical development swiftly approaching, having souls and bodies, and souls which depend for normal development and greatest beauty and power here and hereafter upon sound bodies—two girls, beleaguered by would-be benefactors, with none to rescue but a loving, conscientious, perplexed mother. Beleaguered? Yes; imperiled as truly as the legionnaires at Peking. What an array is set against them! The next door neighbor, the music teacher, Endeavor superintendent, mission circle leader, thoughtless entertainer, ambitious schoolmaster, and behind all these a merciless educational system, social demands and ravenous church machinery. Is this figure of a hostile siege too strong? Not a whit. These friends all mean well, but they are hurting, perhaps fatally, the best progress and the very life of these innocent victims when they surround them on all sides and press their claims, each regardless of all others. The demand of any one of these claimants would be reasonable if it were the only one, but it never is. Who is to veto these too numerous claims, if not the mother? But how is she to do this? Not by making a "sensible" program of work and food and sleep and study and recreation, and then casting it aside "just for this once" seven days in every week. In unflinching fidelity to the temporal and eternal welfare of these delicately embodied spirits committed to her charge the mother must determine and defend against all comers the lowest amount of daily sleep and genuine recreation which will safeguard the physical welfare of

each child. No matter how hard a task, it must be done.

But how meet these specific calls, each so urgent? Monday: "Please wake up your children, weary with their hard day at school; dress them in their best gowns, and loan them to me for door-keepers and decorations for my grand party!" Very convenient for the borrower, and very gratifying to the maternal pride of the lender; yet it is hard to know which deserves the greater condemnation, the cruel ignorance of children's rights which would make such a request, or the weak fear of being thought "hardly neighborly" which would sacrifice those rights. Tuesday: "Please take from your daughter an hour of sleep and bestow it upon what is supposed to be the Lord's work, as represented in Junior Endeavor!" The committee, that modern Moloch of time and strength and vitality—shall this mother cast her child into its arms simply because it is labeled "Christian Endeavor"? Wednesday: "Please let your daughter be a heathen pleading for the gospel!" Answer: "My daughter is a Christian, pleading for strength for hard daily duties; I should be a heathen to let you rob her of any of that needed strength!" Thursday: A birthday party; why not a neighborly call and the courteous suggestion, "Could not our girls have just as good a time Saturday afternoon, and thus save themselves for Friday's work?" And Friday's rhetorical, with needless display and worry—what mother has not the right and the power to protest against the addition of any needless nervous pressure at the end of a hard week's strain? Saturday: Scrap-books and patchwork? No! unless these fit in as real rest and recreation, to which every child's Saturday should be sacredly set apart, with as much outdoor life as possible.

And Sunday, with its program of pious desecration, the idea and reality of sacred rest lost in a round of dissipation—five religious (?) exercises for these two girls? This is Sabbath breaking, as much as a century run; it is a sinful substitution of sacrifice for mercy. What mother with a particle of sense does not see that this is too much? But what can she do? Mournfully continue to ask the question, and do nothing? Shall she "insist that something be given up"? Certainly, in spite of protests and tears, neither of which will last long if she has any courage and good judgment. "That is very easy for a man to say," I hear some aroused mother reply, "but I should like to see him do it!" Come to my home, and I will show you how the best mother in the United States has been doing it for several years, with a resulting robustness of health and happiness in her daughters, and with no lack in their religious development, which is an ample reward for ceaseless vigilance.

The article which I am trying to answer suggests three agencies which are today overburdening schoolgirls: the system of secular education, social demands and the church. I insist without abatement upon the mother's solemn duty to safeguard the normal development of her girls in some way and at any cost; but I am equally eager to insist that she have more help than now in doing this. I wish to justify my previous

allusion to "ravenous church machinery," and protest in behalf of burdened women and children against the senseless multiplying of antagonistic machinery in the local body of Christ. Its clatter often drowns the still small voice of the Spirit; and for it we ministers must bear the final responsibility. I have a right to make that protest because I do it in penitence for my own mistakes in the past. The gravest fault with our machinery today is that different organizers of activity in our churches see only their own tasks; they fail to measure the importance and proportions of other departments, and try to overload capable and too willing workers, rather than develop shirkers into servants of the Lord. Duplication of effort is also wasting and weakening our vitality. There should be just one organization in every church for all branches of feminine activity, every woman joining the whole society, and finding her best sphere of service in some one department, which no longer rivals, but complements, all the other departments. This is not an iridescent dream; for years it has been in successful operation in some of our churches, and might be in any of them a month hence.

The present rivalry between the Sunday evening preaching service and the Senior Endeavor meeting ought to be suppressed in some way; it is one of the most frequent and depressing burdens of pastors today. The teachers' meeting and systematic Bible study should in some way be brought into the "pauses" of the mid-week service. There should never be a Junior Endeavor Society and a mission band in one church, with separate machinery and meetings. The Junior Society should never call its members out of a Christian home on the Lord's Day; to add that to the Sunday school and to the morning preaching service is too much for the child, besides breaking up the only time in the week when most parents can be with their children. Another peril of this organization is mechanical conformity to the committee system of the older society. It is well to train the juniors into habits of united and systematic service, but enthusiastic leaders often need larger vision of other demands that are being made on the children's strength. It is also time to call a halt on the abuse of children as program-performers and money-getters for the Lord. It is so much easier for a band of Christian women to select a committee to "get up a missionary entertainment" with children (the younger the better, because they "draw so well") than for them to put their hands in their pockets—I beg pardon, into their pocket-books. These abuses are none the less real because the victims keenly enjoy for the moment the sacrifice of their vitality; for it is always the brilliant, highly organized, sensitive child who makes the best performer and afterward suffers most seriously.

My most appropriate closing word is the admission that many of my early theories about church work have been revolutionized by applying them to the members of my own household; and the confession—superfluous for my feminine readers, but needful for more obtuse masculine minds—that most of the wisdom in my utterances comes from Mrs. Homo.

Closet and Altar

Search me, O God, and know my heart.

The heart which is not intrusted to him for searching will not be undertaken by him for cleansing.—*Frances R. Haver-gal.*

Where there is a great deal of smoke and no clear flame it argues much moisture in the matter, yet it witnesseth certainly that there is fire; and, therefore, dubious questioning of a man concerning himself is a much better evidence than that senseless deadness which most take for believing.—*Robert Leighton.*

Of his high attributes, beyond the most,
I thank my God for that omniscient eye
Beneath whose blaze no secret thing can lie,
In his infinitude of being lost.
I bless my God I am not wrecked and tost
Upon a sea of doubt, with power to fly
And hide, somewhither, in immensity,
One single sin out of his reckoning crossed.
For even there, self-conscious of its thrall,
Would spring the terror: "If he knew the whole
And tracked this skulking guilt out to its goal,
He could not pardon!" But, or great or small,
He knows the inmost foldings of my soul,
And, knowing utterly, forgives me all.

—*Margaret J. Preston.*

God knows, to bless. He knew our sin, therefore Christ came to save. He knows our labor, and Christ calls us to his rest. He knows our trial, and Christ brings us help to overcome. He knows our aspirations, and Christ has gone to prepare a place for us. He knows our fear of death, and Christ shall come to receive us to himself, that where he is we may be also.

If ever you get light, it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead.—*C. H. Spurgeon.*

If a tree be fixing itself in the earth and spreading out its roots, it is certainly growing, although it be nothing taller than formerly. So, albeit a Christian may want the sweet consolation and flashes of affection which sometimes he has had, yet if he be growing in humility, self-denial and a sense of needy dependence on Jesus Christ, he is a growing Christian.—*Thomas Boston.*

O God, thou knowest us altogether; we have nothing we can hide from thee. Thy good hand has beset us behind and before and has been laid upon us, and because of thy blessing our life is now found in a holy place. Thou understandest us altogether in our sorrows and delights, in our adversities and prosperities, and thou dost judge us by thy pity and love as well as by the severity of thy righteousness. According to our want and pain come to us every one; omit none from thy blessing. Where the heart is burdened, lift the heavy weight; where the eyes are darkened, let fall upon them some gentle light from heaven; where there is great gladness or unusual joy of heart, do thou grant unto such to remember that all true and perfect gifts come down from thee, the Father of lights. Amen.

The Master's Face

No pictured likeness of my Lord have I;
He carved no record of his ministry
On wood and stone.
He left no sculptured tomb nor parchment dim,
But trusted, for all memory of him,
Men's hearts alone.

Sometimes I long to see him as of old
Judea saw, and in my gaze to hold
His face enshrined.
Often, amid the world's tumultuous strife,
Some slight memorial of his earthly life
I long to find.

Who sees the face sees but in part; who reads
The spirit which it hides, sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give thou to me;
And then, in truth, I may forever see
My Master's face!

—*S. S. Chronicle (London).*

The Young Minnow Who Would Not Eat When He Should *

BY CLARA DILLINGHAM PIERSON

Author of Among the Forest People, Among the Farmyard People, Etc.

"When I grow up," said one young Minnow, "I am going to be a Bullhead and scare all the little fishes."

"I'm not," said his sister. "I'm going to be a Sucker and lie around in the mud."

"Lazy! Lazy!" cried the other young Minnows, wiggling their front fins at her.

"What is the matter?" asked a Father Minnow, swimming in among them with a few graceful sweeps of his tail and stopping himself by spreading his front fins. He had the beautiful scarlet coloring on the under part of his body which Father Minnows wear in the summer time. That is, most of them do, but some wear purple. "What is the matter?" he asked again, balancing himself with his top fin and his two hind ones.

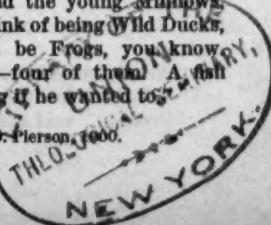
Then all the little Minnows spoke at once. "He says that when he grows up he is going to be a Bullhead and frighten all the small fishes, and she says that she is going to be a Sucker and lie around in the mud, and we say that Suckers are lazy, and they are lazy, aren't they?"

"I am surprised at you," began the Father Minnow severely, "to think that you should talk such nonsense. You ought to know"—

But just then a Mother Minnow swam up to him. "The Snapping Turtle is looking for you," she said. Father Minnow hurried away, and she turned to the little ones. "I heard what you were saying," she remarked, with a twinkle in her flat, round eyes. "Which of you is going to be a Wild Duck? Won't somebody be a Frog?" She had had more experience in bringing up children than Father Minnow, and she didn't scold so much. She did make fun of them though, sometimes, and you can do almost anything with a young Minnow if you love him a great deal and make fun of him a little.

"Why-ee!" said the young Minnows. "We wouldn't think of being Wild Ducks, and we couldn't be Frogs, you know. Frogs have legs—four of them. A fish couldn't be a Frog if he wanted to."

* Copyright, Clara D. Pierson, 1900.



"No," said Mother Minnow. "A fish cannot be anything but a fish, and a Minnow cannot be anything but a Minnow. So if you will try to be just as good Minnows as you can, we will let the little Bullheads and Suckers do their own growing up."

She looked at them all again with her round flat eyes, which saw so much and were always open because there was nothing to make them shut. She saw one tiny fellow hiding behind his brother. "Have you torn your fin again?" she asked.

"Yes'm, just a little," said he. "A boy caught me when he was in wading, and I tore it when I flopped away from him."

"Dreadful!" said she. "How you do look! If you are so careless you will soon not have a whole fin to your back—or your front either. Children, you must remember to swim away from boys. When the Cows wade in to drink you may stay among them, if you wish. They are friendly. We pond people are afraid of boys, although some of them are said not to be dangerous."

"Pooh!" said one young Minnow. "All the pond people are not so afraid. The Bloodsuckers say they like them."

The Mother Minnow looked very severe when he said this, but she only replied: "Very well. When you are a bloodsucker you may stay near boys. As long as you are a Minnow, you must stay away."

"Now," she added, "swim along, the whole school of you. I am tired and want a nap in the pond-weed." So they all swam away, and she wriggled her silvery brown body into the soft, green weeds and had a good sleep. She was careful to hide herself, for there were some people in the pond whom she did not want to have find her, and, being a fish, she could not hear very distinctly if they came near. Of course her eyes were open, even when she was asleep, because she had no eyelids, but they were not working, although they were open. That is an uncomfortable thing about being a fish—one cannot hear much. One cannot taste much, either, or feel much; yet when one has always been a fish and is used to it, it is not so hard.

She slept a long time, and then the whole school of young Minnows came to look for her. "We are afraid," they cried. "We feel so very queerly. We don't know how we feel, either, and that is the worst part of it. It might be in our stomachs, or it might be in our fins, and perhaps there is something wrong in our gill-covers. Wake up and tell us what is the matter."

The Mother Minnow awakened and she felt queerly too. Being older, she knew what was the matter. "That," she said, "is the storm feeling."

"But," said the young Minnows, "there isn't any storm."

"No," she answered, wisely. "Not now."

"And there hasn't been any," they said.

"No," she answered again. "The storm you feel is the storm that is going to be."

"And shall we always feel it so?" they asked.

"Always before a storm," she said.

"Why?" asked the young Minnows.

"Because," said she. "There is no an-

swer to that question but just 'because.' And now you must eat all you can. When the storm comes you cannot smell your food and find it, so you must eat all you can before then. Eat everything you can find and be quick." As she spoke she took a great mouthful of pond-weed and swallowed it.

All but one of the young Minnows swam quickly away to do as she had told them to. This young Minnow wanted to know just how and why and all about it, so he stayed to ask questions. You know there are some questions which fishes cannot answer, and some which Oxen cannot answer, and some which nobody can answer; and when the Mother Minnow told the young Minnows what she did, she had nothing more to tell. But there are some young Minnows who never will be satisfied, and who tease and tease and tease and tease.

"Hurry along and eat all you can," said the Mother Minnow to him again.

"I want to know," said he, opening his mouth very wide indeed and breathing in a great deal of water as he spoke, "I want to know where I feel queerly."

"I can't tell," said the Mother Minnow, between mouthfuls. "No fish can tell."

"Well, what makes me feel queerly there?"

"The storm," said she.

"How does it make me feel queerly?"

"I don't know," said the Mother Minnow.

"Who does know?" asked the young Minnow.

"Nobody," said she, swallowing some more pond-weed of one kind and then beginning on another. "Do eat something or you will be very hungry by and by."

"Well, why does a storm make me feel so?" asked he.

"Because," said she. She said it very firmly, and she was quite right in saying it then, for there was a cause, yet she could not tell what it was. There are only about seven times in one's life when it is right to answer in this way, and what the other six are you must decide for yourself.

Just then there was a peal of thunder which even a Minnow could hear, and the wind blew until the slender forest trees bent far over. The rain came down in great drops, which pattered on the water of the pond and started tiny circles around each drop, every circle spreading wider and wider until it touched other circles and broke. Down in the darkened water the fishes lay together on the bottom, and wondered how long it would last, and hoped it would not be a great while before they could smell their food again.

One little fellow was more impatient than the others. "Didn't you eat enough to last you?" they said.

"I didn't eat anything," he answered.

"Not anything?" they exclaimed.

"Why not?"

"Because," said he. And that was not right, for he did know the reason. His mother looked at him and he looked at her, and she had a twinkle in her flat round eyes. "Poor child!" she thought. "He must be hungry." But she said nothing.

Irreverence is the deformity of a diseased mind.—Arlo Bates.

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A Notable Religious Painting

A Famous English Work of Art Recently Added to Hartford's Treasures

Herewith we publish a representation of Benjamin West's picture, *The Raising of Lazarus*, painted in 1780 and purchased in 1782, given to the dean of Winchester Cathedral, England, and hung back of the altar, where it has remained until the present year. Restorations recently made in the reredos required its removal to another portion of the cathedral if it were to be retained. The cathedral authorities, needing cash for the work of restoration under way and projected, were tempted by the offer of Mr. J. Pierpont Morgan of New York city for the purchase of the picture. The price he paid for it is not known. He has presented it to the Wadsworth Athenæum of Hartford, Ct., with which city his family has had ties in the past, and there the picture hangs now.

The ethics of the transfer we are not called upon to discuss. Many in England are fiercely condemning the Winchester Cathedral authorities for selling what was a gift to them in trust. Others, not so deeply concerned about the ethics of the matter, fear it may establish a precedent for the transfer of many of the works of art in English churches to America, as the income of the Anglican Church declines and American millionaires multiply. Possibly some day England, like Italy, may have to forbid the exportation of works of art, owing to the covetousness and wealth of foreign purchasers.

The canvas is ten feet ten in length and eight feet five inches in width. The conception of the artist is obvious and the

execution up to his usual standard of excellence. The figure of Jesus is less satisfactory than some of the others. The coming of this picture to the United States adds an important illustration of his talent to those already owned here, among which are *Death on the Pale Horse*, *Paul and Barnabas*, *Penn's Treaty with the Indians* and *the King Lear* owned by the Boston Athenæum.

In character and achievement West was a credit to the United States of his day—1738-1820—and although most of his life was spent in England, a favorite of George III. and the nobility, he never ceased to have affection for his native land, Pennsylvania being his native state. To him went struggling American artists seeking recognition and aid, and he invariably gave it. West's reputation as an artist is not high now as formerly, owing to the reaction from classical models, a reaction in which he was a participant to some extent, although not to a degree sufficient to make him seem admirable to modern realism. But of technical skill he had much, and a certain largeness of conception and daring which made him the favorite painter of historical scenes of his day.

And oft the man's soul springs into his face
As if he saw again and heard again
His sage that bid him "Rise," and he did rise.
Something—a word, a tick of the blood within
Admonishes, then back he sinks at once
To ashes, that was very fire before,
In sedulous recurrence to his trade

Whereby he earneth him the daily bread,
And studiously the humbler for that pride,
Professedly the faultier that he knows
God's secret, while he holds the thread of life.
Indeed the especial marking of the man
Is prone submission to the heavenly will,
Seeing it, what it is and why it is.
'Sayeth, he will wait patient to the last
For that same death which will restore his
being

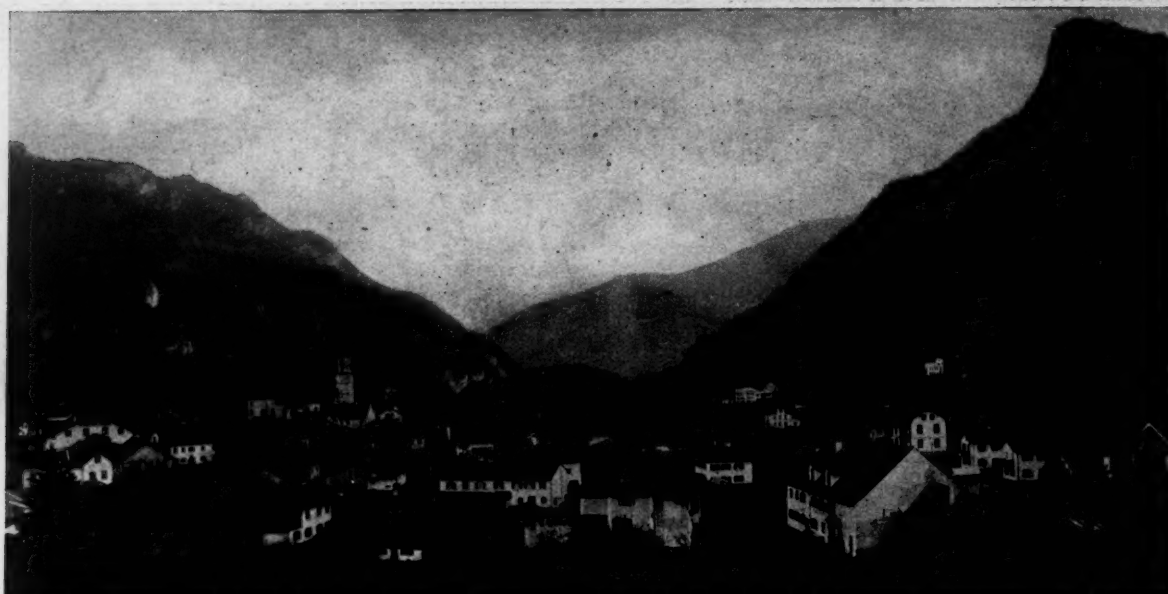
To equilibrium body loosening soul
Divorced even now by premature full growth:
He will live, nay, it pleaseth him to live
So long as God please, and just how God
please.

This man so cured regards the curer then,
As—God forgive me—who but God himself,
Creator and Sustainer of the world,
That came and dwelt in flesh on it awhile!
'Sayeth that such an One was born and lived,
Taught, healed the sick, broke bread at his
own house,

Then died, with Lazarus by, for aught I know,
And yet was—what I said nor choose repeat,
And must have so avouched himself, in fact,
In hearing of this very Lazarus
Who saith—but why all this of what he saith?

The very God! think, Abib; dost thou think?
So, the All-great, were the All-loving too,
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face my hands fashioned, see it in myself.
Thou hast no power nor may'st conceive of
mine,
But love I gave thee, with myself to love,
And thou must love me who have died for
thee!"

The madman saith he said so: it is strange.
—From *An Epistle*, by Robert Browning.



Oberammergau

The Passion Play of 1900

The Scenes, Characters and Teaching of the Wonderful Drama Presented at Oberammergau

BY REV. CHARLES S. MACFARLAND, PH. D.



The Herald, Joseph Mayer

The little secluded village which has for centuries been the scene of this sacred drama is situated in one of the finest sections of the eastern Alps, a region of lofty mountains, deep forests, beautiful lakes and streams and wayside shrines, inhabited by a quaint and picturesque people. Former visitors to the Passion Play tell us that the recently awakened fame of Oberammergau has, in one decade, wrought a marked transformation. From a simple, unpretending hamlet with its one village inn and two or three shops, it has become a thriving town with a score of hostleries, numerous beer gardens and stores at every corner. The difference in the people themselves, however, is far less noticeable. Their mode of living has altered little and they have almost the same simplicity and quaintness as of old.

The play itself is more elaborate, and the audience has changed from a gathering mainly of German peasants to one of foreign tourists, largely American. The town fathers have placed many restrictions in the interest of simplicity. The accommodations for visitors are very primitive and the charges not exorbitant. Oberammergau is not spoiled.

Arriving on a Friday night preceding the performance, one finds the town asleep, with only an occasional light here and there. On Saturday morning the

scene is like that of almost any Alpine village. But by noon all is transformed. Train after train pours forth a ceaseless flow of noisy tourists, and one is in the midst of a kaleidoscope of photographs, souvenir buyers and sellers and inquirers.

The performance is said to date back to the twelfth century, but the present series began in 1633. It is attributed to the occasion of a plague, at the cessation of which the monks of the Ettal monastery induced the people of Oberammergau to make a vow that the passion of our Lord should be set forth every ten years. It has come to be the occasion around which the life and interests of the people center. An Oberammergau citizen's highest ambition is to take a part in the play. Whatever the present financial gain may be, there can be no doubt that the story and the play itself are still the main things considered. These are held sacred, and no other performance of a musical or dramatic character is allowed in the valley during the year of the Passion Play.

The performers are selected long in advance and are to prepare for their parts by living them. The men and women chosen must be of consistent holiness of life. On the morning of each performance they attend divine service in prep-

aration for the performance of their sacred task. The genuineness of their devotion is indicated by the sad story of Rosa Lange, the Virgin Mary of 1890. One of the requirements of this part is that it shall be taken by an unmarried woman. Rosa Lange at the time of her selection was betrothed to a young peasant, who grew tired of waiting for his bride and requested her to abandon her part. This she declined to do, and her restless lover married another village beauty. Rosa took her part and after the play retired broken-hearted to a convent.

As far as known none of those who have attained world-wide celebrity by their connection with the play have al-



Anton Lang, who takes the part of Christus

lowed themselves to be allured from their native village and its simple life. Joseph Mayer, the renowned Christ of several decades, still earns his daily bread as a wood-carver of Oberammergau.

The performers of the Passion Play are taken from varied walks of life. In view of the fineness and delicacy with which the parts are rendered, one is surprised on looking at the list to find that the Judas of 1900, an actor who would grace any stage, is a painter; Thaddeus, a road-maker; Nicodemus, a baker; Herod, a potter; John, a wood-carver; and Christ also a pottery-maker. Anna Flunger, the beautiful Maria, is the postman's daughter, and Bertha Wolf, who so well presents the loving Magdalene, the daughter of the inn-keeper.

Nearly 700 of the 1,400 villagers take some part, of whom about 50 are women and 200 children; 125 have speaking parts. Of the 33 main characters this year, only eight have appeared before in the parts taken by them in this year's performance. The regular presentations in 1900 have numbered 27, the first being given May 21 and the last Sept. 30; but the actual performances have been about double this number, owing to the overflows on each occasion.

The building is simple, but admirably adapted to the occasion. The acoustics are perfect. The stage, which is entirely in the open air, has a street of Jerusalem on either side, Pilate's house being on the left and that of the high priest on the right. The costumes are elaborate and appropriate; both these and the scenery are very costly. No "making up" of any kind is allowed. An air of unusual naturalness pervades the whole stage. The background of mountains, the clouds and sunshine and the blue sky give reality to the whole production.

A very good orchestra accompanies the singing, which is of a high order. Several of the soloists are singers of merit.

At five o'clock on Sunday morning the village awakens. From this time on the roads leading to Oberammergau are filled with peasants and tourists. At six we attend mass at the village church. The church is crowded to overflowing. The actors are all there, reverent and thoughtful. Christ and Maria seem even more beautiful in their holy preparation for the sacred task than in its performance.

At quarter before eight the great audience of 4,000 enters the building, for the most part quietly and reverently. It is

like going to church. Exactly at eight the chorus of thirty-four men and women, nearly all young, files upon the platform, clad in white tunics with mantles of brilliant colors. Golden diadems are on their heads. There is a stateliness and dignity of movement which one has not looked for in these untutored villagers.

The chorus introduces each succeeding part and then retires. Joseph Mayer, the former Christ, as herald, recites the prologue. There is impressiveness in his every gesture. He possesses a rich, clear voice and takes his part with great dignity and feeling.

Cast thyself down in holy awe,
O race bowed down by the curse of God!
Peace to thee! Grace cometh again from Zion!

Who gather themselves because of thy great sacrifice,
And in holy reverence pray to thee.

A male chorus responds:

Follow him who you hath reconciled
Over his rough and thorny path.

The accompanying scene is that of the entry into Jerusalem and the cleansing of the temple. John leads the ass and a multitude of children sing hosannas to the Son of David. On the following of the second part of the scene everything is suddenly hushed. Christ appears in the temple. This is perhaps the most impressive moment of the earlier part of the play. The great audience breathlessly awaits the first words of Jesus. He sternly views the money changers and the crowd. His voice rings clear and firm.

In the next scene the priests and people are discussing Jesus and the event. Then the business men who have been thus rudely disturbed are harangued by their leader Dathan. Eternal enmity to Jesus is declared by both assemblies.

Again the chorus appears to announce the second part. The tableau presents Joseph's experience as the *vorbild* of the humiliation and exaltation of Jesus. He is, like Jesus, his father's loved son, betrayed by his brethren, robbed of his raiment and sold to strangers.

The counterpart to the tableau which represents Joseph's brethren plotting against him is the assembly of the Sanhedrin, led by Caiaphas. They decide to use the discomfited traders as their tools. Of necessity imagination has been drawn upon in rendering the councils of the gathering, although in most cases the speeches are more or less remotely suggested by the gospel narrative. The concluding words of Caiaphas are altogether improbable in their general tone.

Now we shall see who triumphs: He with his followers to whom he ceaselessly preaches love, a love which includes even sinners and publicans and Gentiles; or we with this troop which we send against him, inspired by revenge and hate."

The fourth tableau is from the apocryphal story of Tobias, setting forth and taking leave of his parents, which typifies the farewell of Jesus and Mary when he goes to Jerusalem. The solos which explain the tableau are very fine.

The scene of the departure from Bethany is an affecting one. The anointing by Mary Magdalene and the farewell to his mother and friends is full of pathos. Judas assumes at this point the leading part which he maintains throughout the



Mary

His anger endureth not for ever.
Though his wrath be just,
The death of the sinner I will not, saith the Lord.
I will forgive—he shall live.
And he gives up his Son to save the world from sin.
Praise and gratitude do we ordain for this, to thee,
Eternal One.

The play is presented in a series of Old Testament tableaux, followed by the New Testament scenes which they are represented as typifying. The first tableau is emblematic of the fall. Adam and Eve are fleeing from Eden. The serpent tempter hangs from the branches of the tree of forbidden fruit, while the angel with flaming sword guards the entrance. Then follows another tableau representing the adoration of the cross. Joseph Mayer renders his accompanying prayer with deep impressiveness and feeling.

Eternal One, hear thy children's trembling voices—
For children's praise must feeble be—

play. The disciples urge Jesus to remain in the safety of Bethany, and he utters his stern rebuke to Peter:

"Get thee behind me, Satan." He turns to Mary and says:

"Mother, mother, for thy tender love and motherly care which thou hast shown me these three and thirty years receive the deepest gratitude of thy son"; stooping, he kisses her and says, "The Father calls me. Farewell, best of mothers."

Mary's voice is sweet and tender as she tremblingly and wonderingly asks:

"My son, where shall I see thee again?"

"There, beloved mother, where the Scripture shall be fulfilled: 'He was led as a lamb to the slaughter, and he opened not his mouth.'"

The scene was full of simplicity and naturalness and during its portrayal there

John are led by the servant bearing the pitcher to the house of Mark, where they make ready for the Passover.

Tableaux of the giving of the manna and of the colossal bunch of grapes brought by the spies from the promised land typify the Last Supper. The representation of this scene closely follows the famous painting of Da Vinci. The washing of the disciples' feet is full of pathos. A choir of angels sing during this part of the scene:

O what humility! O what love!
Behold the Holy One, as he kneels
At his disciples' feet, fulfilling humblest service.
O, this love remember!
Love as he loved!
Tender love's service as did the Holy One!

The announcement of the coming betrayal is natural and full of action. No one but Jesus hears Judas's "Is it I?"

ment for his sin, heralds the scene in Gethsemane, the parallel being between the sweat of Adam's toil and the bloody sweat of Jesus, one of the most remote and fanciful of all the "prefigurements" of the play. Joab, smiting Amasa while offering him a kiss, prefigures less remotely the betrayal by Judas.

In the garden scene Judas and his band appear and the words of Jesus as he gives himself up are rendered with fine force:

"This is your hour and the power of darkness. Behold, here I am."

The disciples flee and the Master is led away.

The appearance of Jesus before Annas is heralded by a tableau representing Micaiah smitten by Zedekiah, typifying the incident of the smiting of Jesus in the high priest's hall. The bearing of Christ



John



Peter



Judas



Nicodemus



Mary Magdalene



Joseph of Arimathea

were few dry eyes among the great audience. By this time the wonderful story, so beautifully told, has reached the hearts of its 4,000 hearers.

The tableau of Vashti dismissed by her royal consort is supposed to typify the doom of Jerusalem for the rejection of Jesus. This is followed by the appearance of Jesus and his disciples on the way to Jerusalem, Judas again being the most marked figure. Peter and John are sent ahead to prepare for the Passover. Jesus goes on, followed by all the remaining disciples except Judas.

Left alone, he discusses with himself the question as to whether he shall any longer follow the Master. While he soliloquizes, Dathan the trader appears and Judas yields to his solicitation and promises to go before the council to betray his Lord for silver and for fame. Peter and

Jesus is represented as conveying to John the intimation that it is to be Judas.

The Old Testament story of the sale of Joseph by his brethren is typical of the sale of Jesus by Judas. Judas then appears before the Sanhedrin and concludes his bargain. He goes forth and the council holds an animated session. Caiaphas concludes his reasoning:

"It is better that one man die than that all the people perish," and declares in one of the most thrilling moments of the play: "*Er muss sterben.*"

Nicodemus utters his protest and the dialogue between him and Caiaphas is one of the best pieces of acting in the whole play. Joseph of Arimathea supports him and, being overpowered, they withdraw. The council then completes its plans for Jesus' betrayal and death.

Adam, toiling in the ground as punish-

ment for his sin, heralds the scene in Gethsemane, the parallel being between the sweat of Adam's toil and the bloody sweat of Jesus, one of the most remote and fanciful of all the "prefigurements" of the play.

The stoning of Naboth and the sufferings of Job set forth in anticipation the sufferings and death of Jesus.

Before Caiaphas the prisoner bears a mien of humility until the point of his dialogue with the high priest, which was deeply impressive.

"Hear then! I, the high priest, adjure thee by the living God! Speak, art thou the Messiah, the Son of God the highest?"

"Thou sayest it and I am. And I say unto you, from henceforth ye shall see the Son of Man sitting on the right hand of God and coming on the clouds of heaven."

These words were uttered, not in a tone



Herod



Annas



Caiaphas

of defiance, but of severe impressiveness, like the declaring of an awful doom.

The despair of Judas, when he finds that the death of his Lord is decreed, was well done. The motive of Judas is represented all through as being that of combined greed and disappointment.

Again the appearance of Jesus in the hands of the mob and their cruel treatment of him moves the audience with mingled pity and indignation.

The scene which follows, depicting the utter despair of the betrayer when he realizes the awfulness of his deed, is one of the strongest in the play. It is anticipated in the despair of Cain, presented in a tableau full of simple, tragic effect. Judas appears before the council and pleads with tragic vehemence for release from his bargain. His final words are uttered with most awful earnestness.

"May my soul be damned, my body burst asunder, and ye—ye will sink with me to the deepest hell."

Jesus comes in the second time to Caiaphas and the previous scene before the high priest is practically re-enacted.

Judas again appears, wandering in the potter's field, utters a soliloquy awful in its self-condemnation and despair, twines his girdle about his neck, throws the end over a tree, crying exultantly:

"Ha ha! come, thou serpent, entwine my neck and strangle the betrayer." With convulsive energy he ties the girdle and just as he is about to swing himself off the curtain falls and a deep breath of relief is heard over the whole hall.

Daniel before Darius is typical of Jesus before Pilate. The vigorous and rugged bearing of Daniel is in marked contrast with that of Jesus, whose attitude is that of patient endurance.

Pilate tries hard to save the Master from his fanatical pursuers; he is throughout represented in the best possible light.

The bringing of Joseph's bloody coat to Jacob and the sacrifice of Isaac are two tableaux preceding the scourging of Jesus.

Christus is perhaps at his best when Caiaphas, Annas and their accessories lead him before Pilate's house. His air of calmness almost reaches indifference.

The deepest sympathies of the audience

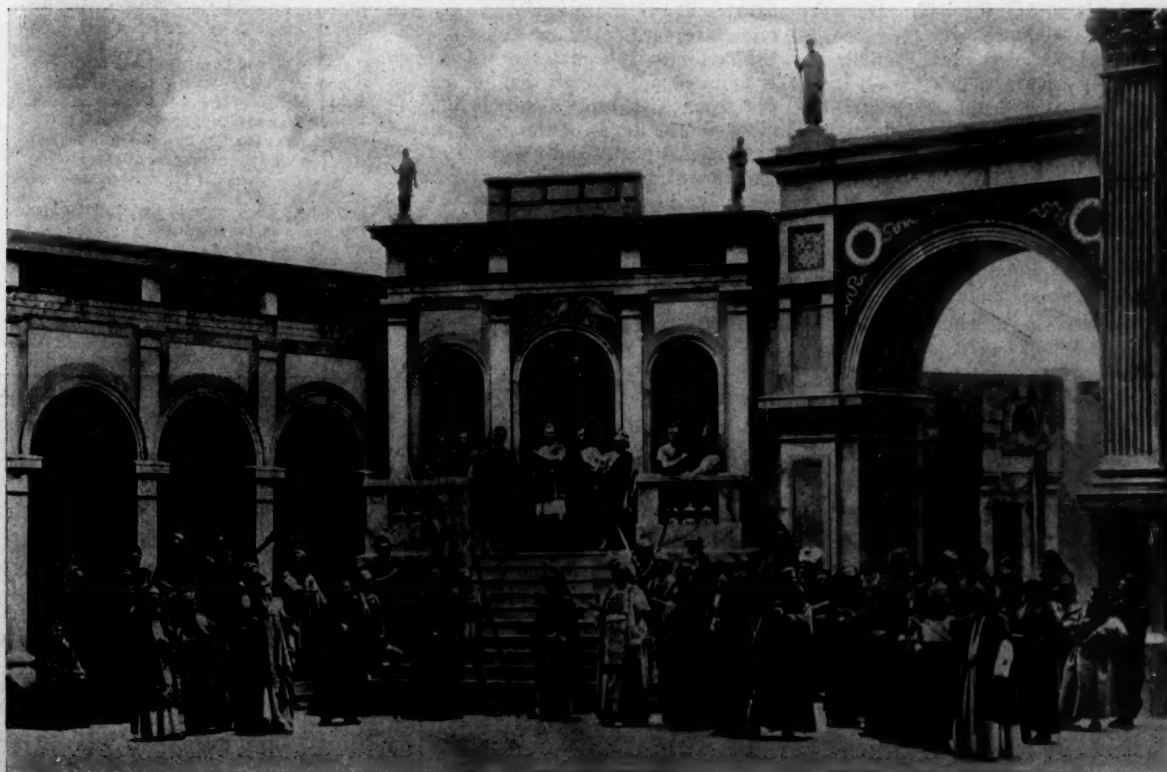
are awakened during the scourging and the placing of the crown of thorns. The scene is extremely realistic, with the blood drops trickling down the Saviour's cheeks and the look of anguish on his face.

The scene of the final death sentence is prefaced by the acclamation of Joseph as Pharaoh's minister.

The mob chooses Barabbas, and Pilate's last ruse has failed; the sentence is given, Caiaphas shouts exultantly and Jesus is led away, calm and unconcerned in the midst of the most turbulent scene of his life. Surrounded by the acclaiming crowd as he triumphantly entered the city, he had wept. Facing death, he is unmoved.

The crucifixion is suggested by pictures representing Isaac carrying the wood for his own sacrifice and Moses raising the brazen serpent. The latter tableau was finely executed.

As Jesus, bearing his cross, enters the street of Annas, the Virgin, with Mary Magdalene, John and Joseph of Arimathea, appears. John has already assumed the guardianship of Mary. Jesus stum-



Christ Before Pilate

bles under his load, finally falls, and Simon the Cyrene is called to bear it for him. The appearance of Veronica, offering Jesus her handkerchief, is a touching incident.

In introducing the scene on Golgotha the chorus appear in robes of black. The singing is plaintive. The crucifixion scene is very realistic. Perhaps the most impressive moments are when Jesus utters his last prayer, "Father, forgive them, for they know not what they do," and his cry of despair, "My God, my God, why hast thou forsaken me!"

The gospel narrative is followed to the letter in very realistic fashion, even to the lance thrust and the flowing forth of blood and water. Finally Simon and Lazarus lower the body into the arms of Joseph of Arimathea, while Nicodemus, the Virgin, Mary Magdalene and John stand by weeping.

The resurrection is briefly pictured. The ascension scene is introduced by Joseph Mayer, who here is at his best. Over the whole stage mourning has been turned to joy.

He is risen joy among the heavenly,
He is risen joy among mortals,
The Lion of the tribe of Judah
Has crushed the serpent's head.

And the chorus, clad again in white and colors, joyfully sings the hallelujah chorus: "*Ueberwunden, ueberwunden.*" In the closing tableau Christ, robed in white and holding a palm branch in his hand, stands in the midst of his disciples. Near by are the Virgin mother, Mary Magdalene, John and Peter. He blesses them and slowly ascends, while the apostles and the women follow his flight in holy adoring looks. As he reaches the center of the company of angels, the curtain falls as the chorus sings with joyous notes:

Praise all heaven's hosts,
To the Lord be praise and glory,
Adoration, might, strength and honor,
From everlasting to everlasting.

With a feeling of relief the great audience slowly leaves the hall. Most are quiet, thoughtful and reverent.

Anton Lang has been admirably adapted by nature to his part. He is taller than any of the disciples. His bearing is graceful and dignified, his face singularly refined and gentle, with large, full eyes.

In his expression the art of the Italian galleries has been faithfully copied. Meekness and humility rather than strength and vigor characterize him. The whole conception of the character is that which religious art and tradition have taught.

Peter Rendl makes an almost perfect John. His expression and every movement expresses tenderness. His features are clear-cut and he constantly reminds one of Hoffman's The Boy Jesus. He also conforms to the John of art and to the prevailing conceptions of the John of gospel history. His loving solicitude for the mother of his Lord is singularly beautiful. He is always unobtrusive and yet always makes a striking figure in the story.

Johann Zwick as Judas does by far the best acting. He is a wild looking man, with a gleam of madness in his eye. He is clearly the Judas that the first and fourth gospel give us. Peter is apostolic in his mien. Caiaphas and Annas are strong characters. The part of the Virgin mother is taken by Anna Flunger, a young woman of singular beauty. There is a deep spiritual expression on her face. Mary Magdalene looks her part well. But it is characteristic of all the principal actors that they picture their parts better than they act them.

The tableaux were nearly perfect and in almost every case the participants were better in repose than in action. The acting was in many instances painfully mechanical. The turbulent crowds nearly always move and shout in entire unison.

No little of the dignity and impressiveness is added by the *choragus*, Joseph Mayer, the former Christus. He recites his part with deep feeling and evident earnestness.

A visit to the homes and stores of Maria, Mary Magdalene, Christus and John on Saturday afternoon proved exceedingly interesting. Anna Flunger is a sweet-faced, modest woman. Neither she nor Bertha Wolf (Mary Magdalene) can be over twenty-four or twenty-five. They both, in a very simple and kindly way, acceded to a request for their photographs by kodak.

The Old Testament types used as prefigurements of the gospel scenes are in some cases far-fetched and fanciful. The Old Testament interpretation of Delitzsch is followed rather than that of modern criticism. The gospel history is followed closely. The Judas of the play is moved by disappointment and greed. The prevailing sentiment for him is that of pity, especially in those scenes where his remorse and despair are depicted. The real cause of our Lord's death is found in the hate of the priesthood. Its immediate consummators are the traders with whose business the Master interferes. They are the Sanhedrin's tools.

Unless one noticed the scenes taken from the Apocrypha he would never know whether the drama were enacted under Protestant or Roman Catholic auspices. The prominence given Mary is entirely natural, as the human mother of Jesus.

But it is not the acting that makes the play. It is not the theological interpretation. It is the power of the story itself and the simplicity and beauty in the *personnel* of those who tell it. It was an inspiration to watch the radiant countenances of the chorus as they sang it.

The question is often asked, Is the Passion Play a religious observance or is it a spectacle? With those who enact its scenes it is unquestionably a religious ceremony. With those who go to see it it may be either. It depends entirely on the auditor and beholder. Viewed in the right spirit it brings vividly to one's mind and heart the story that has transformed the life of the world.

The effect of the performance is gradual and growing. Throughout the eight hours one is not conscious of a weary moment. As the story unfolds itself there is no listlessness among the auditors.

No, it is not the drama nor the acting; not the spectacle that holds and moves one. It is the story itself. The story of one who loved, who suffered and died for sinful men. Sinful men are listening to the story. They have been moved by it for 2,000 years—moved to penitence, to love, to suffering and to sacrifice. And they are moved today. The Passion Play at Oberammergau, witnessed in a reverent spirit, awakens a profound religious feeling, a deep love for the Saviour of the world, awakens the deepest longings and the finest aspirations of the human soul.

An Hymn of Heavenly Love

And that most blessed Body, which was born
Without all blemish or reproachful blame,
He freely gave to be both rent and torn
Of cruel hands, who with spiteful shame
Reviling Him, that them most vile became,
At length Him nailed on a gallow-tree,
And slew the Just by most unjust decree.

O blessed Well of Love! O Flower of Grace!
O glorious Morning-Star! O Lamp of Light!
Most lively Image of Thy Father's face,
Eternal King of Glory, Lord of Might,
Meek Lamb of God, before all words beight,
How can we Thee requite for all this good?
Or what can prize that Thy most precious blood?

Yet naught Thou ask'st in lieu of all this love,
But love of us, for guerdon of Thy pain:
Ay me! what can us less than that behave?
Had He required life of us again,
Had it been wrong to ask His own with gain?
He gave us life, He it restored, lost;
Then life were least, that us so little cost.

—Edmund Spenser.



The Last Supper

The Literature of the Day

What to Read About China

BY ROBERT E. SPEER

A situation of such vast significance as the Western nations are facing in China is sure to produce an abundant literature. Seldom, however, does such a situation require so much reference to older literature for its proper explanation. One of the blunders of much newspaper comment, and one of the possible errors of diplomacy in adjusting the terms of settlement, consists in just this neglect of the long antecedents of these troubles. The presence of missionaries in the interior, allowed only since the treaties of 1858-1860, the visit of Prince Henry to Peking in 1898, the numerous recent railroad concessions have been a few of many suggestions of the causes of the crisis. A Chinese has suggested that the real cause was the introduction of jinrickshas into Wuchang, which displaced the chair carriers. That was as reasonable an explanation as many, and a hint of a substantial truth. But all these things, and the recent diplomatic changes in Peking and the cataclysmic seizure of territory by Germany and the Boxer uprising, with their terrible consequences, are intelligible only in the light of generations and centuries of Chinese history and foreign relationships.

No books produced by the present crisis, accordingly, supplant the standard books on the past of China. Of these, probably, S. Wells Williams's *History of China* [Scribner], being the historical chapters of *The Middle Kingdom*, with a concluding chapter bringing the history down to the treaty of Shimonoseki, by Frederick Wells Williams of Yale, is the most satisfactory. Dr. Williams was not a light or frivolous writer, and his knowledge was reliable and his spirit dignified and his judgment fair. He wrote with no political bias, also, which is more than can be said for some of the other histories. Boulger's *Short History of China* [Allen, London], Douglass's *History of China* [G. P. Putnam's Sons], Hannah's *Brief History of Eastern Asia* [Unwin, London], are all useful books, Boulger's being quite full and giving much more space to Chinese history prior to the Opium War than Williams's book. Macgowan's *History of China* is a full account by a missionary now in China.

An understanding of the Chinese people and their character is as necessary as some acquaintance with Chinese history. Douglas's *Society in China* [Innes, London] is a thorough book, covering the religions and government of the country as well as the customs, ideas and institutions of the people. Gray's *China, a History of Laws, Manners and Customs* [Macmillan] covers the same ground with less attention to Chinese foreign relations. Doolittle's *Social Life of the Chinese* [Harpers], an old book, is still of value. But Dr. Arthur Smith's two books are especially interesting and useful—*Chinese Characteristics* [Revell] and *Village Life in China* [Revell]. They are picturesque, sympathetic and thorough, and give some real notion of the interesting features of the Chinese mind. Dr. Martin's little volume, *The Chinese* [Harpers],

was published years ago, but is a good companion piece to Dr. Smith's books, and his *Cycle of Cathay* [Revell], beside its piquant personal flavor, presents a keen picture of the Chinese people and of Chinese history since the Arrow War.

Of the books which have been called out by the present crisis, *The Crisis in China* [Harpers] will be as useful as any for the man who cannot read much. It is made up of papers from the *North American Review*, of which the best is the first, by George G. Smyth of Fochow, on Causes of Anti-foreign Feeling in China. A paper pamphlet entitled *China Against the World* [North American Review] contains Dr. Smyth's paper and four others of less value. Beresford's *Break Up of China* is a straightforward book, written in behalf of the commercial interests which the West has at stake in China, describing various Chinese cities from this point of view, and giving the results of Lord Charles Beresford's observations and interviews among the Chinese officials. Of more general interest are Colquhoun's two books, *China in Transformation* and *Overland to China* [Harpers]. There is a good deal that is not very heavy in the latter book, and the former is a frank, outspoken appeal in behalf of the rights of trade to free course in China, whether China wants it or not. Both are written in a bright, temperate spirit, and are in a quite different class from Seidmore's *China, the Long Lived Empire* [Century Co.], which is a gushy, superficial book, entertaining and useful for people who want their information in impressionist form, and not without a real value, but not reliable as a source of philosophic and careful opinions.

Wildman's *China's Open Door* [Lathrop], Diosey's *The New Far East* [Putnam], Krausse's *China in Decay* [Chapman & Hall, London] are all fresh and helpful, and will furnish the reader with as good a view of the political situation as any of the other recent books. Wildman's book is by an American and therefore preferable. Curzon's *Problems of the Far East* [Longmans] and Norman's *Peoples and Politics of the Far East* [Scribners] are not recent, but they were good books in their time, and the time has not passed either for them or for Chirrols's *Far Eastern Question* or Gundry's *China and Her Neighbors* [Chapman & Hall, London]. A later book, written with more Christian intelligence, is Griffiths's *America in the East* [Barnes].

There is one objection to many of these books just named. They are written by people who are merely outside students of the East, or who have visited its people more or less carefully, and they naturally overstate the inscrutable difference between the East and the West and their peoples. They exaggerate the difficulty of real sympathy and understanding between the Chinese and us. It is well to read some of the books by the best missionaries who have loved and in a measure understood the Chinese, and are loved and in a measure understood by them. Scarcely any book of this sort is better than Nevius's *China and the Chi-*

nese [Harpers], old but solid, and enduringly true. Henry's *The Cross and the Dragon* [A. D. F. Randolph], Moule's *New China and Old* [Seely & Co., London], Muirhead's *China and the Gospel* [Nisbet, London] are fair and instructive, and their attitude toward the Chinese, their qualities and their national integrity is much more pleasant than that of the political and commercial books. Though published in 1870, Dr. Muirhead's book has scarcely been supplanted by any better statement of the real missionary problem in China.

On the religions of China Legge's little book [Hodder & Stoughton, London] is as compendious as any, and with Douglas's *Confucianism and Taoism*, Eitel's *Buddhism* and Edkin's rather wandering volumes covers the field for all but the thorough student. The books of Dr. Faber of the German Evangelical Mission, who gave himself to literary work for some years before his death at Shanghai, and who has done in his literary work a noble service, are sometimes heavy and unilluminated, but always thoughtful and thorough. His *Systematical Digest of the Doctrines of Confucius*, *China in the Light of History*, *Introduction to the Science of Chinese Religion*, *Problems of Practical Christianity in China* and other books and pamphlets published for him in Hongkong and Shanghai are very useful. The last is full of information useful at this time when missions are receiving so much ignorant criticism.

Two books examining missions in China in their political relations are *China and Christianity* and *Missions in China* [Kelly & Walsh, Shanghai], by Alexander Michie, for years editor of one of the English papers in Tientsin. Mr. Michie is not a prophet of smooth things, and he does not clothe his strictures in velvet, but his criticisms and cautions are of real value. He makes the mistake of assuming too often that the wise missionaries are in the minority, and that the mistakes of a few are characteristic of the whole enterprise. Mr. Michie supplies many of the itinerant writers with material for their chapters on missions in China. The same old illustrations and views keep appearing over and over again. Norman and Gorst and Curzon are mouthpieces of the same half-informed, cock-sure criticism which one meets up and down the China coast, and which repeats Mr. Michie's strictures without his qualifications and abatements.

One constant error of books on China, in their treatment of the missionary question, is their confusion of Protestant and Roman Catholic missions. Plauchut's *China and the Chinese* [Hurst & Blackett, London], translated by Mrs. Arthur Bell, devotes all its chapter on missions to the Roman Catholics. The same is true practically of all the missionary pages in Colquhoun's *Overland to China*, and in Miss Seidmore's book. Now the methods and aims of the Protestant and Roman Catholic missionaries are as widely different as can well be, and great confusion will inevitably result from failure to

discriminate. Mons. Reynaud's *Another China* [Benziger Bros., New York] is an account of the work of the Roman Catholics by one of their bishops, toned down considerably from the French original in the English edition. Parker's translation of Father Wallay's account of *The Missions Etrangères*, printed at the *China Mail* office in Hongkong, is a most interesting account of the churches founded by the great Roman Catholic Missionary Society in India, Burma, China, Japan, Korea, and, indeed, all eastern Asia.

Those who would like to study the work of Protestant missions in China cannot do better than read the *Reports of the Shanghai Missionary Conferences* of 1877 and 1890, the *China Mission Handbook*, issued in 1896, and the three reports of the triennial meetings of the China Missionary Educational Association, all published by the Presbyterian Mission Press, Shanghai.

Of the many biographies of men who have lived in China two may be selected, one of a missionary, *The Life of John Livingstone Neviss* [Revell], and the other of a diplomat, *The Life of Sir Harry Parkes*, who spent a whole life in China and Japan in the British service. His statue stands on the bund in Shanghai; and during recent years Englishmen have longed that he might be back in Peking, instead of "poor Sir Claude," as M. Pavloff called him, who has been "so worried," as the Russian added. Parkes knew the Chinese, and he had a will of steel.

An attractive book of travel in China is Mrs. Bishop's *The Yangtze Valley and Beyond* [Putnam]. Reinsch's *World Politics* [Macmillan] is a compact and interesting account of the new political situation due to the emergence of China and the consequent new relations of Western powers. The encyclopedic book on China is Wells Williams's *Middle Kingdom*, two volumes [Scribner], which is not likely to be supplanted for many years. Cornaby's *String of Chinese Peach Stones* [Kelly, London], is a novel book of tales by a man with knowledge and skill to set forth obliquely, and all the more vividly on that account, the spirit of the Chinese.

This does not exhaust the available literature on China. I have not suggested at all books on several interesting lines of inquiry. But if any one will read these, or a tenth of them, he will know ten times more than even the ordinarily well-informed man knows about the "Heavenly Flowery Kingdom."

Stephen Collins Foster died thirty-eight years ago. But his simple songs, such as *Way Down upon the Suwanee River*, *Old Dog Tray* and *My Old Kentucky Home* are as popular as ever. There are 160 of them and most of the music also he wrote. He is to have a monument in Pittsburg, Pa., his birthplace. A chorus of 3,000 children will sing his songs at the unveiling.

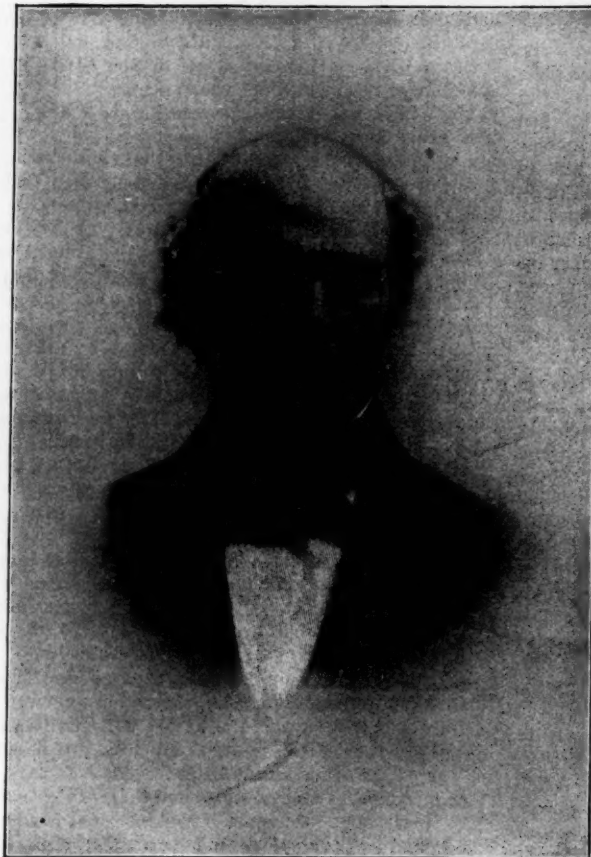
Theodore Parker, Preacher and Reformer *

This biography, by Rev. J. W. Chadwick, is written in the hope "to make Parker a reality for a generation of readers born since he died, to many of whom he is little known, or misknown, which is worse." This purpose will not, we predict, fail to be realized in the life just published. In the brief compass of 400 pages, and those little ones, to which he has self-denyingly reduced the mass of his material, he presents a living picture of his great subject, which cannot but fascinate the interest of the hasty modern reader, and leave its distinct and enduring impression upon his mind. It is the most readable, we think, of recent memoirs, and in conception, handling and style

debted to his original outfit. It grows only the more evident as we read to the end that the energy of moral principle and conviction which were his peculiar strength was but in small part the result of his studies or of the system which he relentlessly expounded. They came rather out of the faiths and virtues of his Puritan ancestry, seasoned and shaped in the tonic atmosphere of Biblical and Christian ideals, while his more gracious and almost mystical vein of devout intuition was fostered by the sacred influence of a spiritually gifted mother.

Over these preliminaries we are delayed only long enough to pick up the elements which combine in the extraordinary character and career we are to follow. The brief but adequate prologue ushers us promptly into the thick of the action.

With masterstrokes the stage is set, the great issues recalled, the principal actors grouped around the central figure, and the part that Parker had to play, the qualities and talents with which he rose to his occasions vividly presented. The interest engaged at the outset is sustained to the close of the volume. There is not a dull paragraph in it, hardly a page which is not lighted up by varied felicities of style, apt allusion, fitting phrase, playful humor and delicate appeal to the finer sympathies of the heart. The central current of interest, urgent as is its rush, is not allowed to monopolize attention. The biographer keeps a wary and appreciative eye for the several contrasted aspects of Parker's personality and the many-sidedness of his work. The laborious and devoted pastor, the devout and gifted worshiper, the preacher to the plain, practical needs of common men, the voluminous correspondent, the homely lover of nature and animals—all these are delineated with a sympathetic and loving faithfulness. At the same time there is no blurring of the main impression. The fine moral tonic of the life is felt at every point, and lovers of



THEODORE PARKER

From Chadwick's *Life of Theodore Parker*, published by Houghton, Mifflin & Co., Boston

fairly revives the art of biography, which of late has seemed to be languishing. The antecedents and environment in which the great soul of Parker was nourished and formed are sketched with free and rapid hand. There is no mistaking the sources of his vigor and prowess, and American readers of every persuasion may well feel a proprietary pride in him as a genuine native product of our soil and a scion of our typical New England stock. As the later development of the narrative shows, Theodore Parker made great acquisitions of learning, and came nearer to being a prodigy in reading and memory than any of our great men, but these immense accumulations as a student were never perfectly assimilated to his peculiar genius, and for the actual force he displayed and the influence he exerted upon his times he is chiefly in-

truth and righteousness must feel anew what a mighty contribution was made by Parker to the moral and religious forces of his own time, and that he still remains an embodied demonstration of the immense, the irresistible power of moral principle, of the truth, of the ardor for these things in the soul of man, and that these gain their full impetus only when they are supported and impelled by profound and unflinching conviction of the reality of a holy God and his present and efficacious energy in human affairs.

It has been heretofore regretted that the picture and estimate of Theodore Parker has always been done by his partisans. We do not altogether share this regret. Full justice to so ardent a nature, vivid exposition of his aims and ideals, could scarcely be expected from one not strongly in sympathy and kindred with him in temper and interests.

* By John White Chadwick. Houghton, Mifflin & Co.

But while we do not object to this biography as the work of a partisan, we regret that its value is lessened by partisanship in one important relation. Of the contests which engaged the prowess of the great controversialist, one still remains a living issue, and in this the writer of his life has been too long and assiduously a champion on the side that Parker took not to find argument for his own contention at almost every approach to the subject. There is constant assumption that the advance of science and Biblical scholarship has substantiated the entire claim of Parker in his attack on the received views of inspiration and the supernatural, and that even the orthodox branch of the church now quietly assumes as true the positions which it once persecuted Parker for maintaining. There is a deal of gentle, humorous, often delicious raillery against the favorite sons of orthodoxy, who sit down in the promised land of religious sanity and liberty to sip the honey and milk which Parker fought and bled to win. For his share in the liberation of the mind from exaggerated and misplaced notions of the miraculous, and the impossible doctrine of verbal inspiration, we may all join in a tribute of gratitude. We have reason to be glad that the incubus of infallibility is removed from faith in the inspiration of the Scriptures, that miracles are no longer misused as evidences of Christianity, nor necessarily defined as violations of natural law. But it is a strange reading of the results of recent criticism to suppose that tendency theories have still any considerable place in scientific scholarship, or to fail to recognize that candid critics of the New Testament of opposite camps are converging toward an agreement upon the early rather than late dates assigned for its documents, and that the method of transmission of the memoirs of Christ was both honest and competent, and has provided us with a record of his life which is genuine history, valid and trustworthy. As to the deeper question of the unique and supreme worth and authority of the Bible, it may be faced complacently and confidently in the light of critical reconstructions of the history of Israel; while we feel that as a foundation of faith even in the God that Parker adored we have our best source of inspiration and authority, not in the subjective intuitions of his soul, but in the revelation of God and his redemptive energy disclosed in his dealings with Israel, which rose to its climax of manifestation in Christ, and has passed on from him to regenerate the life of the world.

The appearance of this life so near upon the heels of Munger's Bushnell, and the close correspondence of the books in size and purpose, will invite many suggestive comparisons between the two men and their biographies. Parker's was the more public, dramatic, picturesque figure and role, and may command a wider and longer fame. But when the two men are judged by the question, Who has done most to liberalize the average mind by removal of error, and still more, Who has made the larger, surer, positive contribution to the sources and temper of religious faith, the award will go to Bushnell.

Of the two lives, while both are done

by masters of good English, the later as the more readable, charming and popular in style excels as literature, though it fails to maintain the same level of "noble seriousness" as the writing of Dr. Munger; and judged by that conciliatory and sympathetic spirit, which is the best hope of unity and progress in truth, the praise for greatest liberality can hardly be given to that volume which emanates from the body of Christians which appropriates the name of liberal.

Choice Reprints of Standard Books

The Macmillan Company is doing for book lovers a valuable service by issuing, at a low price [\$1.50 per volume], in attractive binding with uncut leaves, a library of volumes which have won for themselves a permanent place in the regard of readers of English literature. Of the series of standard works proposed as a Library of English Classics, twenty-five were promised for this year and several of these have already been announced in our columns. The latest received are two of the five volumes of Lockhart's *Memoirs of Sir Walter Scott*, the text being taken from the ten volume edition of 1839. Just issued also is Gilbert White's *The Natural History and Antiquities of Selborne*, being a reproduction of the abridged edition prepared by Dr. John Aiken in 1795. Mr. A. W. Pollard, who supervises the issue of the series, furnishes an explanatory note for each volume. The open page, large print, library form and lightness in weight all add value to writings whose intrinsic interest does not lessen, but rather grows, with lapse of time.

The same publishing house is issuing the Temple Classics, a little library of volumes of convenient size, well bound and containing a large variety of standard literature, such as Macaulay's Essays, Milton's *Areopagitica*, etc. Still another series is the Pocket English Classics, with critical introductions, notes, etc., at 25 cents each, edited for use in secondary schools, but welcome pocket companions on the railway journey or in spare moments elsewhere. Several of the different series here referred to appear in our book list of this issue. The catalogue of the Macmillan Company suggests how great treasures of literature on which the verdict of approval has been fixed by a generation or more of readers may be possessed and enjoyed at small cost.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGIOUS

The Art of Optimism. As taught by Robert Browning. By William De Witt Hyde. pp. 35.

Spiritual Lessons from the Brownings. By Amory H. Bradford, D. D. pp. 38.

The Problem of Duty. By Charles F. Dole. pp. 38. These four volumes in ornamental white binding, published by Thomas Y. Crowell & Co. New York. 35 cents each.

Ideals in the Education of Women. By Caroline Hazard.

Four essays, each by a strong thinker on a favorite theme. Probably were prepared as public addresses. President Hyde cites Matthew Arnold as the high priest of pessimism, and against his Dover Beach sets Browning's Rabbi Ben Ezra and other poems. Dr. Bradford draws lessons of life and service from both of the Brownings and looks forward to great spiritual disclosures as near at hand. Mr. Dole's thoughtful study of the philosophy of

conduct will hold the attention even of those who disagree with him. He regards sin as a temporary evil, a necessary condition of finite growth. President Hazard writes wisely of noble ideals of noble women.

The Life of Christ as Represented in Art. By Dean F. W. Farrar. Macmillan Co. \$3.50. First published in 1894, a new edition at a lower price. A history of sacred art, leading the reader to greater reverence for the Son of Man and greater consciousness of his supreme influence in human thought. It is, in a large sense, a continuous illustrated life of Christ in the church through the Christian centuries.

Edwards Amasa Park, D. D., LL. D. Press of Samuel Usher. Boston.

The memorial address by Rev. Dr. R. S. Storrs which was read at the funeral of Professor Park by Rev. Dr. A. H. Plumb. Includes also report of other services on that occasion.

As It Was in the Beginning. By Edward Cridge, D. D. pp. 121. Fleming H. Revell Co. New York. 75 cents.

An argument to prove that Jesus, as the Angel of God, was in the Garden of Eden, and in subjection to the Father as the Son executed the Father's work there and through all human history; also an attempt to show that the books attributed to Moses have been preserved as he first wrote them. The author is earnest, is not directly controversial and the book will be welcomed by those who seek confirmation of views advocated in it.

HISTORY

The Storied West Indies. By Frederick A. Ober. D. Appleton & Co. New York. 75 cents.

Mr. Ober has explored these islands and the literature about them, and in a gossipy way he tells much that is interesting of their history and character, with something of his personal experiences. As a reading book for schools as well as for home reading it is valuable, for the people of the United States ought to be better informed than they are about their neighbors, the West Indies.

FICTION

A Georgian Bungalow. By Frances Courtenay Baylor. pp. 121. Houghton, Mifflin & Co. \$1.00.

A family on a Southern plantation have adventures at home and abroad in which the brothers and sisters are genuine and the Negroes genuine darkies. True and entertaining pictures of Southern life.

African Nights Entertainment. By A. J. Dawson. pp. 346. Dodd, Mead & Co. \$1.50.

Fifteen Oriental stories of love and abduction and tragedy, with strong, fresh flavor of Moorish life. Tangiers furnishes the setting of most of them. Too exciting for ordinary reading.

POETRY

The Mountain Maid and Other Poems of New Hampshire. By Edna Dean Proctor. pp. 60. Houghton, Mifflin & Co. Boston. \$1.00.

Poems of the Granite State, its mountains, meadows, streams and heroes, written through a period of several years by a lover of her own homeland who has won the name and fame of a poet, and gathered into an "Old Home Week" edition.

Cithara Mea. By Rev. P. A. Sheehan. pp. 240. Marlier, Callanan & Co. \$1.25.

A miscellaneous collection of poems, various in subject, form and meter. Delicate imagination, especially sensitive to nature's moods, spiritual vision and considerable skill in use of poetic forms.

A Book of Verses. By Nixon Waterman. pp. 226. Forbes & Co. Boston. \$1.25.

A modest title of a collection of genuine poems, some of them aglow with high and pure sentiment and some sparkling with fetching humor. Of the first class, *The Dream Song*, and of the second, *When the Summer Boarders Come*, are among those worthy of a permanent place in American poetry.

CHILDREN'S BOOKS

The Little Bible. By J. W. MacKail. pp. 287. Doubleday & McClure Co. New York. \$1.00.

Old Testament stories told in 200 short chapters for children. The titles are skillfully chosen. *The Fall of the Morning Star*, *The City of Peace*, *The Altar on the Hilltop* and *The Mourning in the Meadow* are specimens. The language used is dignified, simple and fitted to the themes. Those who want Bible stories for young children in the Sunday school should examine this book.

Playground Tom. By Anna Chapin Kay. pp. 136. Thomas Y. Crowell & Co. New York. 50 cents.

The story of a summer playground where the one tiny white spot of a little ragamuffin's soul was reached.

Half a Dozen Thinking Caps. By Mary F. Leonard. pp. 80. Thomas Y. Crowell & Co. New York. 50 cents.

Half a dozen lively little brains under them guided by a young lady just out of college, who forms the "T. C. Circle" and transforms the children's mischievous ways into useful channels.

The Play Lady. By Ella Farman Pratt. pp. 132. Thomas Y. Crowell & Co. New York. 60 cents.

How a girl turned her love of children into a pleasant and practical way of earning bread and butter.

The three volumes named above are the results of studies of human nature and especially of child nature. They are suggestive for those who have the care of children, good stories in themselves and will attract young readers.

Brethren of the Coast. By Kirk Munroe. pp. 303. Charles Scribner's Sons. New York. \$1.25. An exciting story of adventures with West Indian pirates, in which the hero always has right and victory on his side. But boys are not critical of the plot of a drama, and caves of bones and treachery and battles and wounds make more glorious the courage of the hero who wins success at last.

The Outdoor Handy Book. By D. C. Beard. pp. 496. Charles Scribner's Sons. New York. \$2.00.

A new edition of "The American Boy's Book of Sport," containing clear, practical directions for games and sports of all seasons.

The Jack at All Trades. By D. C. Beard. pp. 295. Charles Scribner's Sons. \$2.00. Tells the boy how to do anything, from building a workshop in the back yard to conducting an up-to-date circus in the attic. These volumes will be valued holiday gifts for boys, who will find them veritable treasure houses.

EDUCATION

Easy Steps in Spelling. Second Book. By M. W. Hazen. pp. 238. Ginn & Co. Boston. On the plan of so arranging lessons as to differentiate them and of grouping words illustrating the lessons so as to obviate the difficulties of English spelling.

English: Composition and Literature. By Prin. W. F. Webster. Houghton, Mifflin & Co. pp. 275. 90 cents.

A text-book showing how to write good English, beginning with the short story. The plan is to interest the intellect and feeling of the pupil combined to produce and express thought. Many who are out of school might study this book with profit.

The Beginnings of English Literature. By Prof. Charlton M. Lewis. pp. 193. Ginn & Co. Boston.

An introduction to the history of later English literature through a study of early English authors and their times; with introductory chapters on the making of the race and the making of the language.

MISCELLANEOUS

The Temple Primers: Judgment in Literature. By W. Basil Worsfold. pp. 98: *The Human Frame and the Laws of Health.* By Dr. Rehman and Dr. Selter. pp. 148. Macmillan Co. New York. 40 cents each.

The Temple Classics: Critical and Historical Essays. By Thomas Babington Macaulay. 5 vols. pp. 400 each; *Milton's Arcopagitica.* Edited by Israel Gollancz. M. A. pp. 155; *The Golden Legend, or the Lives of the Saints as Englished by William Caxton.* 5 vols. pp. 250 to 300 each; *The Romance of the Rose.* By W. Morris and J. Clapham. Translated by F. S. Ellis. Vol. I. pp. 264; *Gulliver's Travels.* pp. 363. Macmillan Co. New York. 50 cents each.

These dainty little books are excellently edited, with introduction, notes, glossary, etc.

The Pocket English Classics: Carlyle's Essay on Burns. Edited by Willard G. Gore. pp. 184; *Scott's Ivanhoe.* Edited by A. M. Hildebeck. pp. 480; *Macaulay's Essay on Warren Hastings.* Edited by Mrs. M. J. Frick. pp. 227. Macmillan Co. 25 cents each.

The first of the above volumes includes an introductory essay on Carlyle and Burns, list of biographies of Carlyle and of critiques and personal recollections, together with several poems of Robert Burns.

The last named volume has, besides the essay, a brief life of Macaulay, articles on India, list of Macaulay's works, bibliography of con-

poraneous history and a suggested method of study.

These pocket volumes contain much in little.

Notes

John Hay, now Secretary of State, admits the paternity of The Bread Winners, the story of American industrial life published in 1884.

The reorganized house of Harper & Brothers was incorporated last week according to the laws of New York with a capital of \$2,000,000.

Joel Chandler Harris, who has retired from newspaper work, has already in press a new book, On the Wing of Occasions, stories dealing with the unwritten history of Civil War times.

Eleven thousand copies of Davis's A Friend of Caesar have been sold. Its accuracy is such that it is to be used as collateral reading in the classical departments of some of the leading preparatory schools.

It is a welcome announcement that Prof. William Newton Clarke is about to publish A Study of Christian Missions, in which there will be chapters on the Present Crisis in Missions, The Next Need in Missions and The Outlook in Missions.

The fame of the sermons of Professor Park survives, though it is nearly a generation since any of them were preached. It is welcome news to many that his son, Dr. W. E. Park of Gloversville, N. Y., is intending to publish some of the literary treasures left by his father.

The ten books one would choose to take with him if he were banished to a desert island have been variously named by different readers. But one could probably find most of the ten, unless some recently published ones were included, in the various series of classics now being reprinted.

Prof. Albert Bushnell Hart, in the *International Monthly*, says that, excepting Parkman, "there has never been an American historian equal to the best living writers in training, in conception of what historical research means, in discrimination, in insight or in genuine historical style."

A Christian Endeavor Program for 1901

THE TWENTIETH YEAR OF THE SOCIETY

BY REV. FRANCIS E. CLARK, D. D.

I have been asked to outline the chief lines on which the Christian Endeavor movement will advance during the coming year. Its advance always has depended and always will depend largely upon the sympathy and leadership of the pastors and churches with which the societies are connected. But some suggestions have been made for the coming year which I think will strengthen the movement at large, and others that I believe will help every individual society and church that adopts them. These I have formulated in a Program for 1901, which has been heartily adopted by the executive committee of the trustees of the United Society.

Nineteen hundred and one will mark the twentieth anniversary of the Endeavor movement, for on the second day of February, 1881, the first society was formed. It is natural, then, that this anniversary should be utilized and especially signalized in the following ways. First, the twentieth birthday will be celebrated at a great annual convention which this year will be held in Cincinnati. In the second place, the year will also be signalized by a persistent effort to unify the work of the society in the different local, district, state and national unions by promoting the introduction of uniform local union topics so far as may be deemed wise, and the fuller expression of the world-wide fellowship.

Again, the twentieth year will be marked by a more vigorous prosecution of the work in

foreign or missionary lands. God has laid a large responsibility and a serious burden upon the cause in allowing Christian Endeavor to develop in every land beneath the sun. The missionaries are depending more and more upon their C. E. Societies. For less than one-half as much money as is spent by many city churches with a congregation of five hundred people upon their own worship, the world-wide foreign work of the Endeavor Society has been carried on. For less than the cost of the support of many a local Young Men's Christian Association in a moderate sized city Christian Endeavor work has been supported throughout a dozen foreign countries. One one-fiftieth part of the income received by any one of the leading home and foreign missionary societies would carry on Endeavor work in all non-English-speaking lands. The time is ripe for a large advance in many mission lands. I believe 1901 will see it.

Continued emphasis will be put upon the Quiet Hour, the Tenth Legion for proportionate and systematic giving, the "pastors' five minutes" in the prayer meeting and catechetical instruction for Juniors—movements which have proved so helpful during the past years.

Again, the twentieth year will be made memorable by an earnest effort to strengthen every weak society. Take it the country over and the world around, the Societies of Christian Endeavor were never so busy or doing such good work as now. Testimony from every quarter proves this. There is a net gain of from 3,000 to 5,000 vigorous societies every year, but among all the tens of thousands there are not unnaturally some lagging ones. It will be remembered, also, that there are lagging churches not a few. In every case the defects of a poor society may be traced to one of two causes—that it has either lost or never adopted the true Endeavor principles, or it is no longer a genuine young people's society. To strengthen every weak spot in the line is a worthy ambition for the twentieth year. This can be done often by a new insistence on the pledge or definite committee work, by a Junior or Intermediate Society infusing constant new life and graduating new members into the Young People's Society, thus keeping it always a society of the young, by the young and for the young, while the older ones graduate into the honorary membership with a pledge that applies to the mid-week prayer meeting and other church activities.

Finally, I propose in our program for the twentieth year of Christian Endeavor that we signalize the second day of February next, or some day in the week following, probably Sunday, Feb. 3, by making it a great decision day for Christ and the Church, that all societies throughout the world be encouraged to press home on associate members and others who are not open adherents of Christ the importance of an immediate decision for him, and then of an immediate decision to join the church of their choice as soon as the way may be opened for them.

Furthermore, I propose that this twentieth anniversary be made further memorable by a thank offering from every Endeavor Society, so far as it can be secured, for the spread of the kingdom of our Lord through its own church and missionary societies. Especially would I ask the co-operation of my brother ministers and fellow-Christians in this decision day to which we are looking forward, that it may not only signalize the twentieth anniversary, but may result in a great ingathering of youth. The best monument to the twentieth year will be such a harvest day for the Church of God.

Leave God to order all thy ways,
And hope in Him whate'er betide.
Thou'lt find Him in the evil days
Thy all-sufficient strength and guide;
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

—Newmark.

The Conversation Corner

THE last line of the last column of the last Corner, in the last *Congregationalist*, was a question: "Any more vacation letters from Vermont?" Here they are—the one from the Green Mountain girl coming just in time to begin this Corner. It is really an answer to questions I had asked her about these pictures, which a tourist to Vermont had brought me. Maud is a model letter-writer—she says what she has to say, says it plainly, and then stops.

My Dear Mr. Martin; I have just come from school. It is raining. I had to run from school. I am eight years old, and Raymond is five. These are our chickens. We have thirteen hens now. No, I do not give the chickens ice-cream and strawberry shortcake. No, I do not have a cat. Raymond and I were in bathing. Yes, it is in Whetstone Brook. Whetstone Brook runs behind our house. I am glad to be a Cornerer. Gladys S. is my second cousin, and Howard S. is my own cousin. Good-by.

West Brattleboro, Vt.

MAUD B.

That proves what was said in last week's Corner, that almost all of us Cornerers are cousins—and this Cornerer has "happened to find it out!" I am glad you had to run home from school. As long as the chickens had a coop and the children a house to run into, it was well to have rain to put out the forest fires, enrich the earth and fill up the springs. But alas for the poor children down in Texas, who when the rain descends and the floods come have no houses to flee to! I was in the City Hall today, and saw men busy in packing up boxes and barrels of things to be hurried off to the houseless, foodless people in Galveston and the country around it. There it is again—when strangers at the other end of the land (or at the other end of the world) are exposed to great peril or suffering, they are nearer to us than cousins; they are our brethren!

Little Maud lives in the southeast corner of Vermont, on the Connecticut River; here is a vacation note from another correspondent, a retired New York physician old enough to have taught me the "3 R's" when I was a very small boy—who is at the other side of the state on Lake Champlain:

... Here I am in a dear little shanty on the Lake shore, near the mouth of Otter Creek. I look up the lake nearly twenty-two miles to Burlington, and across to Split Rock Mountain (*la roche fendue* of the old French explorers) and three peaks of the Adirondacks, while east stretches the soft blue outline of the Green Mountain range with its Mt. Mansfield and "Camel's Hump." The "warbling woodland and resounding shore," with its picturesque variety of farm and forest, the countless birds, the botany, the geology—all interest me. With boats, a horse and buckboard, and fishing remarkable for an inland lake, with rainy-day occupations of "books and work and healthful play," we fill up the days, and the summer rushes by like the pair of bald eagles which fly over our heads each morning from their nest in Split Rock Mountain!

J. W. B.

Before we leave Vermont I will read you a question from another honorary member (over eighty years old) which belongs to Maud's part of the state:

Dear Mr. Martin: There was one question in the Corner [April 5, May 17]—to which state the Connecticut River belongs, and the answer was New Hampshire, but I should say Vermont. In my childhood, my father told

me the river was the dividing line between the two states. I was well acquainted with that river, and played in its waters. I cannot think how it was given to New Hampshire. There is a great deal in the paper that carries me back to old times, and I enjoy reading it very much. I should also like to know why the days from July 25 to Sept 5 are called dog-days. I was asked the other day, and I could not tell.

Chelsea, Mass.

Mrs. P.

Yes, that was what we were taught in the "district schools," long, long ago—



very likely by Dr. B. himself. Certainly his successors led us in saying, in enjoyable concert:

Connecticut River, Connecticut River, rises in Connecticut Lake, rises in Connecticut Lake, flows south, flows south, between Vermont and New Hampshire, between Vermont and New Hampshire, through Massachusetts and Connecticut, through Massachusetts and Connecticut, and empties into Long Island Sound, and empties into Long Island Sound.

What a mighty sound of rushing river there was indeed as we finished up the definition! In a general way, I suppose, the definition was true, but it was not exact.

I have just climbed up to a top shelf and brought down an old "Natural and Civil History of Vermont, printed by Isaiah Thomas in Walpole, New Hampshire, 1794." That answers the question. Vermont, you know, was not one of the



original thirteen colonies. The governor of New Hampshire, Benning Wentworth, long before the Revolution, made grants of towns in the Green Mountain region, naming one (1749) for himself, Bennington. These were called the "New Hampshire Grants." Afterwards, New York claimed them by an old grant to the Duke of York, and referred the matter to George III. for decision. In 1764 "his Majesty ordered and declared,"

The western banks of the river Connecticut, from where it enters the province of the Massachusetts Bay, as far north as the fifty-fifth degree of northern latitude, to be the boundary line, between the said two provinces of New Hampshire and New York.

Then followed a long war, both of words and guns, carried on by the brave (and

sometimes rough) "Green Mountain Boys," headed by Ethan Allen, in opposition to the authorities of New York, which lasted till the breaking out of the Revolution—of which it was in a certain way a part. When Vermont became a state (in 1791) it naturally took the same boundary which King George had assigned between the provinces. It is certainly much more convenient than "the middle of the river," or "the deepest channel," which I believe is made the boundary in the great lakes between Canada and the United States. (I am interested to note in this ancient history that that same Split Rock, mentioned by Dr. B., was the boundary of a grant in 1696, then called "the rock *Rosstan*." So rocks and rivers remain for ever, although men and names come and go!)

Now for the dog-days question. In ancient times, when the stars were supposed to have great influence over persons and things on the earth, it was thought the hot weather of midsummer was occasioned by the rising of the dog-star with the sun. So the days of that season—differing in different almanacs—were called *dog-days*. Even Sirius, the proper name of the star, means in Greek the "scorcher." As a matter of fact, I suppose the star has no more to do with the August weather than a juvenile "scorcher" on his bicycle, or the dog which barks at his heels! You can see Sirius in all his brightness, in the constellation of the Great Dog (*Canis Major*), a little way below Orion, at midnight. By and by, in midwinter, it will rise before you retire.

After all this history and astronomy is there room for any more vacation notes? This one is *multum in parvo*:

... Much cycling; little driving. Few churches; many hotels. Boys carry flags and swords; locusts and lindens common shade trees. Forest and kitchen gardens admirable. Off for Holland now.

Hannover, Germany.

P.

One correspondent took her vacation

... as a boarder at the Lay College, Revere Beach. I had been told before I went that "all creation would be there," but it was such a well-behaved creation that instead of tiring me they amused and interested me. The daily scenes were like kaleidoscope pictures, never twice alike. But I must confess that when, coming home, I saw the familiar rivers, woods, green meadows and pastures with their luxurious wild flowers, I said, "This is better than the sea." So much for being brought up in the country—the love of it is in one's blood! We had one delightful day in Marblehead, a trip to Gloucester on another, and one day in Boston. I had never been in the Congregational House before, and was much pleased with all I saw, especially the "General." Glad to get the Corner news from Dr. Grenfell—what a busy and happy man! And how much that "Corner Cot" has meant to two little lives!

Central Massachusetts.

M.

... Now if I was a Cornerer instead of a grandma, I would tell you that we are on the St. Mary's River, near where it opens out into Lake Huron. It is said that more boats pass on this river than on any other of its size in the world. We hired a sailboat and visited Drummond Island and an Indian village on Partagansing Bay. While we were at lunch a lot of Indians chased us in a boat—to sell us rush mats!

Detroit, Mich.

H. H. K.

Mr. Martin

The Strenuous Life*

II. Its Cost

By REV. A. E. DUNNING

Imagine the Son of Man a guest at the table with a company of prosperous Americans. The conversation includes the political duties of citizens, the motives of men seeking office, the ambition for wealth, the demands of society. Remarks are heard about commercial greed and the pressure of business competition. One expresses surprise that men are eager to risk their lives in war. Another declares that missionaries have made all the trouble in China, that they make no genuine converts, and that they throw away their lives for nothing, make much trouble for our diplomatic agents abroad, and cost the government a great deal of money. Others are discussing the rise and fall of stocks, the price of real estate, the dangers and profits of trusts.

In this medley of talk the words of the chief guest are heard counseling his host to extend his hospitalities and devote his wealth to the service of the poor, lame and blind, looking only for reward in the life to come. He is discoursing on his favorite theme, the kingdom of God, and on the life he admires above all others, that of service to men, which finds satisfaction in bringing them into fellowship with God. One of the hearers courteously remarks that the man is fortunate who shall eat bread in the kingdom of God; and at once in response Jesus describes by parables those who will attain that good fortune. He says it can be gained only at the cost of:

1. *All one's possessions* [vs. 15-26]. To eat bread in that kingdom is like being at a great supper. The invitation is given to many, to just such as are gathered at that table. They all approve of it. It is a call to the ideal life which every one would choose if he could conveniently have it. They do not think at the time of its contrast to the ideas they have been expressing to one another.

But when the test comes, one finds himself engaged in real estate and another in trading cattle. The claims of business absorb them. The strenuous life is admirable. It is a noble thing to give one's self for his country, for his fellowmen, for making righteousness rule throughout the world. But it costs the field that needs to be seen, the oxen whose value must be proved. Another has domestic claims. His wife demands his attention. They all ask to be excused. They represent the multitude who value their possessions and their pleasures more than the call to devote themselves to the needs of men. Those Pharisees of Christ's time were too well satisfied with what they had to care most about the kingdom of God. Many of the same sort are well-to-do citizens of our towns and cities.

The call to the strenuous life which they put aside is passed on to those who have little to boast of in property, education, reputation or goodness. Is it of any use to expect that such people will be heroes? Jesus thought it was of use. He said that publicans and harlots believed John when the Pharisees re-

jected him, and would go into the kingdom of God before them; and he told them why in a striking word picture which they could not forget [Luke 18: 9-14]. It was another way of saying what Jesus had just said to his fellow-guests who had disclosed their character by choosing the chief seats at the table. Compare Luke 14: 11 with 18: 14.

But some of the Pharisees did accept the invitation into the kingdom in those days, of whom Joseph of Arimathea and Nicodemus were noble examples. Many more in proportion are doing it now, devoting their wealth and their strength to making honorable men and women of youth who hardly know their benefactors, as many a school and college testifies. These men and women are found in halls of learning, in public offices, on battlefields, in mission stations. They have money, fields, oxen and multiply them. But they do not ask to be excused because of their possessions. They have wedded wives and love them. But wedded life is to them a means, not a hindrance to the strenuous life. They would say to their wives,

I could not love thee, Dear, so well
Loved I not honor more.

And there are noble women who know how to prize that love and to return it in kind. They understand what Jesus meant when he said that a man must hate wife and children and his own life also in order to be his disciple. In doing it they find a hundred fold more value in all their possessions [Mark 10: 29, 30]. Those who say that such men are few are Pharisees who do not comprehend the strenuous life.

2. *Deliberate self-surrender* [vs. 27-33]. In the flush of enthusiasm it is easy to choose the strenuous life; but it is not really chosen till its cost is measured. It is the pearl of great price. He who would buy it must first go and sell all that he has [Matt. 13: 46]. Those who think it can be bought for less do not know what it is. I have known a man to talk eloquently of that life and urge others to follow him in it. But when a fortune came to him, his vision of the kingdom faded. He said, "I pray thee, have me excused." I have known a man who prepared himself by years of study to serve men in Christ's name in a foreign land. But when the time came for his departure, he said, "I have married a wife, and therefore I cannot come." Many a man has laid the foundations of a noble house, or a strong tower in defense of his estate, but he has found himself unable to finish. He has simply set up a sign of bankruptcy for all his neighbors to look at. Christ encourages no one to become a disciple till he has looked at the purpose in all its relations and is prepared to pay the cost [v. 33]. Life is all the more a failure when the failure is publicly advertised. Abandoned purposes to serve Christ make one a laughingstock and weaken faith in the possibilities of serving him. He wants no disciple whose enlistment is not intelligent, deliberate, irrevocable.

3. *Constant service* [vs. 34, 35]. What

is more wholesome than salt? It preserves, cleanses, makes sweet what nourishes life. What is worse than spoiled salt? Men want it only where they can tread on it. And who is more despised than those whose life of service to men in Christ's name is only a pretense? Read what he thought of them [Matt 23: 27, 28]. It is difficult, after the strenuous life has been deliberately chosen, for men to keep a kindly spirit and go on giving themselves for those who misjudge their benefactors and treat their highest hopes and noblest efforts as prompted by selfish motives. A political campaign like that we are now passing through tests the genuineness of those who have found satisfaction in doing their best to serve their country, and see themselves pictured in newspapers and on platforms as tricksters and timeservers posing as patriots. But none the less is the life to which Christ calls men worthy of every effort to employ all one's powers and possessions to do what he did in redeeming us by the sacrifice of himself, to do this deliberately, irrevocably and constantly, trusting him for strength, guidance and eternal salvation.

Live not they against nature that in winter long for a rose, and by the nourishment of warme waters, and the fit change of heat, in winter time, cause a lily, a spring flower, to bloom?—*Seneca*.

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*The Sunday School Lesson for Oct. 14. Text, Luke 14: 15-35. International Lesson, Parable of the Great Supper.

Some Opportunities Before the Church of Today*

By Rev. Charles M. Sheldon, D. D.

When my father began his ministry in New York State about fifty years ago, he faced certain conditions in the ministry and the church which are quite different from those which confront us today. In the first place, his ministry, as such, was quite well defined for him. He knew, with a certain definiteness, which might have been written out like a daily program, just what he was expected to do as a minister, and what his church was expected to be as a church. He knew, within certain clearly defined limits, that he was expected to preach and to visit his people, and the church knew for itself that it was expected to listen to preaching and to be visited. It would not be fair to say that the limits of his office as minister were altogether defined by preaching and visiting. But in a certain true sense the ministry was quite well bounded by the doing of these two things. Of course there were other duties incident to his calling, but it is fair to say that a large part of his time and strength went out in the doing of these two things.

There was also another fact true of his ministry at the time he began his work, and that was the fact that his social surroundings were quite simple. It was not an age of organization. Society was vastly more simple in its relations than it is at present. There were no great social problems—at least not so far as furnishing subjects for preaching was concerned—like those which confront us now. There was, of course, the one great question of slavery. But the temperance question, the labor question, the race question, the housing problem, the servant girl problem, the problem of municipal life, the relation of the church to complex social conditions—all these were practically unknown. They did not furnish subjects for my father's preaching. They were not in existence as they are today.

There was another fact true of my father's time which is not so true of today, and that was the existence of a strong and narrow spirit of sectarianism. I think it is highly probable, if I were to look over his file of old sermons—supposing he has preserved them, which is exceedingly doubtful—I should find some in which he preached quite strongly upon reasons why it was best for everybody to be a Presbyterian—for that is the church in which he began his labors. And the man on the other side of the street, the same Sunday morning, was preaching on the subject of "Why is it best for everybody in this little village, and the world, to be a Baptist or a Congregationalist?" That condition of denominational pride and narrowness furnished, in quite a large degree, the stock in trade for preaching material. But all that is changed within fifty years.

There was also another condition which entered largely into the life of my father's time, and shaped more or less definitely his work in the ministry and the work in the church, and that was the simpler

home life of his age. I can well remember that our home life remained sacredly intact as long as we were children, and it was father's custom never to sit down and begin any meal in the family until every child was present in his place at the table. It was not an age of clubs, either for men or women. It was not an age when business cares and the hurry and haste of organized life had begun to rob the family of its just rights. I think it would be safe to say that in the village where my father began his pastorate night after night whole families could be found gathered together in a real family circle in their own homes. There was no multiplicity of social engagements to take either father or mother or children away from their own hearth into the circle of some other man's family.

I made the challenge some time ago to the people in my own city that, if they were to begin at one end of the handsomest residential street in the place, and knock at each door in turn on any winter evening and enter, they would not find one family in twenty together as a family spending the evening on any night of the week. They would be in some other man's house, or the young people would be at some gathering of some club, literary or amusement.

I do not know how other men feel concerning this apparent and also real loss of the simple home life which once, I am sure, characterized us as a people. For myself, I feel that it is very serious, like the loss out of our religious life of the habit of family worship; and unless we can discover something in our modern complex life which can come in to take its place as an equivalent, I am sure we are right to consider it as one of the great and serious questions facing us today as a people. Have we anything to correspond to that which we have lost out of our home life, as it used to exist in the simpler conditions which faced our fathers?

There is also another fact true of my father's early ministry which is not true of the ministry and church today, and that is the fact that there was really no young life in the church that was recognized or used as power.

I have heard my father say that he entered the church himself, as a boy, with great fear and trembling, after he had been obliged to submit to a long list of theological and doctrinal questions, which no man on earth could possibly answer, much less a lad of sixteen. The church seemed to do everything in its power to make it as hard as possible for him to become a member. He was brought up to believe that it was his business as a boy to keep still in a religious gathering and listen to his elders. It never entered into the minister's mind to ask the young men and young women in his church to do anything in particular for the kingdom of God. And in like manner, when my father began his ministry, at least in the first part of it, I do not think it occurred to him to take the young men and young women in his parish and use them in ways of service.

These things, then, form something of

the program of my father's ministry fifty years ago—a well-defined, if narrow, definition of his life work and of the purpose of the church: to preach, to visit, to go to meeting, to go home again; a simpler social organization, making it in one sense easier for him to perform the duties of his profession; a home life which was a part of the religious need, and which in one sense was an equivalent for the absence of young life in the church itself; the presence of a spirit of narrow and jealous sectarianism, which dominated a part of his preaching and entered more or less strongly into the practices of his church members; and an absence of the power of organized youth to do service in practical ways through and by the church as an organization.

Contrast conditions of today with those of fifty years ago. We find that the ministry of today cannot so well define the reason for its existence or its daily program of activity. I do not know myself, as far as I have gone, just what a minister is. I know some things very well concerning my program in my profession, but concerning other duties I am not so clear in my own mind. I cannot draw an exact line around my profession, and say, "Thus far and no farther." It seems to me sometimes that I must be more things to more men than my father ever was, or than Paul ever was, in order to rise to the dignity of the profession which I have chosen, or which has been chosen for me. I know quite well the definiteness which surrounds my preaching. At least I am able to be dogmatic for myself concerning that, if not for other ministers. But I am not easily convinced as to all my personal work in the ministry, and when it comes to the work of my own church I am not able to set about it hard and fast lines of limitation. In other words, I do not know that I could write out definitely and sharply and satisfactorily to my own mind exactly what is always the work of my own church.

This lack of definiteness, however, does not puzzle me to the extent of hindering the work that I know to be well enough defined. It simply leaves my program for my own ministry and the service of my own church expansively open to new methods, and new applications of the Sermon on the Mount, and the general teaching of Christ. I am glad it is not too hard and fast defined for me.

The conditions which face my ministry today, and yours, are also along the line of church federation vastly different from and more helpful than those of fifty years ago. We no longer wear out our strength in telling our people why we are this or that sect. We have learned wisdom in learning to know and love one another, and there is nothing more hopeful in the whole ecclesiastical history of the world today than the fact that the churches are ready as they never have been before to see more of the kingdom of God and its needs than of their own individual and sectarian life.

The fact also that, in comparison with fifty years ago, our social conditions have

* An address delivered before the Boston Congregational Club, Sept. 24, 1900.

changed from simple to complex makes the work of the ministry and the church in a very large sense more interesting and more valuable than it used to be. We are obliged to take account of the problems that have resulted from the world's rapid growth. It is a splendid thing for us that our definition of the office of Christ in the world has enlarged, and if we do not lay as much stress now upon the value of the atonement to save the individual as my father did, we have not cheapened or lessened the power of the atonement because we insist that its work is social as well as individual. And if we find material today for our preaching in the needs of the community, or a class, or a special group of individuals, it is not because we do not believe that the atonement must work on individual men, one at a time, but because we believe it is the will of God that the redemption which Christ makes possible is a redemption large enough to save socially, by saving individuals who are in social relations.

The fact also that we live in an age of organization, which may have stolen from us by degrees some of the sacred things belonging to family and home life, is not altogether a discouraging fact, if we remember that the organized life of today has drawn into active exercise a factor not known nor recognized fifty years ago in the young life of the times. And it is owing to this change or these new conditions which face us today that we are able to set before our ministry and our churches a very well defined program for activity.

There are, therefore, certain opportunities facing us at this moment, so clearly known, so well defined, that we shall certainly miss the very reason for our existence as messengers of God, in pulpit and in pew, if we do not accept the opportunities which face us, and let faith and love and hope go on to do the work which God wants his people to do.

I would like to mention in brief detail some opportunities which seem very clearly to offer themselves for the exercise of Christian energy in the ministry and the church of the present time, and the first of these great opportunities is the opportunity for the

UNION OF CHRISTENDOM

It does not make very much difference whether we can agree upon a definite theological or doctrinal statement in our different denominations. It is doubtful whether we shall ever be able to agree in any such dogma, in the way of belief or creed. The great and essential thing is that we agree upon the need of a common humanity for the life which Jesus came into this world to give to all men alike. It might be an absolute impossibility for five or six different denominations in the average town in the United States to agree upon any statement or statements theologically. But it is within the reach of any such group of churches today to agree upon the common necessity of the human beings in the towns where they all live for a better life in this world, and redemption for the world which is to come.

One of the most useful parts of my own parish work has consisted in the work which I have been able to do with the brother who is in the adjoining

church of the Presbyterian denomination. We have, during different years, made our parish calls together, beginning at the limits of our two parishes, which lie together, and calling in person on every family within the boundaries of the two parishes. I think that no one thing that either of us has been able to do in the way of parish work has ever accomplished quite so much in the way of unity as has this custom. It could be followed out successfully in hundreds of communities. The sight of two brethren of different denominations, going together through their parishes, inviting every man, woman and child to come to service, or to belong to some part of God's work, is a sight which will do more in a short time to break down denominational lines and build up a true federation of Christ's disciples than possibly any other one thing. If Christendom does not come together in practical ways for the building up of God's kingdom, it cannot expect to succeed in individual churches in building up Christ's work.

There is another meeting ground, where all ministers and churches of today ought to be doing service for the kingdom, and that is along the line of what is called

TEMPERANCE

After a residence of twelve years in a prohibition state, I am more and more convinced that there is no other way for the state to deal with the liquor business except to prohibit it altogether by law, leaving it to the church and home to educate every one in total abstinence; and I think it is quite safe to say that the overwhelming majority of all the ministers and church members in the State of Kansas, of all the different denominations, is in favor of retaining our law upon the statute-books and of continuing the policy which was begun nearly twenty years ago. If you think that is a good thing for us in Kansas, why don't you do it here? This opinion is shared by the best men and women in the state—lawyers, editors, school teachers and, to a large extent, the best business men. I do not believe the State of Kansas will ever repeal that amendment to its constitution.

For myself, I do not see how the ministers of today, or the church of today, can either ignore this question or pass it by with an occasional sermon, or go positively on record for license, either high or low, or any other form of compromise with a business which is sin. There is a solemn obligation laid upon every minister and upon every church of Christ in the world today to do its share, positively and fearlessly, in view of the tremendous evil flowing out of the entire drink business. To shirk our responsibility or to ignore the question altogether is to miss an opportunity of the time. There is no moral question in America today which is equal to the question of "saloon or no saloon?" Imperialism is not a vital question of the nation's life by the side of the liquor question. There is no one thing which is doing more to destroy the life and to sap the strength of the people than this monster of all the ages.

Instead of preaching a sermon on some doctrinal topic, it would be a good thing for every minister in the United States to take out of the daily papers which he

reads between two Sundays all the accounts of crime and disorder which can be traced directly to drink. I did that once a little while ago, taking six daily papers from average communities and pasting the clippings together for six days. It made a roll which, when unwound in the church, stretched clear across it. If I had had all the daily papers of all the world from which to take these extracts, I am confident I would have had enough, after recording all one week's crime and shame in the world directly traceable to drink, to paper the whole inside of my church and the outside also.

In view of all that we know concerning the effects of the liquor business, it is a mystery to me how the Church of Christ in the world is doing and saying so little about it.

CHRISTIAN BUSINESS

There is also, under the conditions which face us today in the ministry and the church, a well-defined program for the minister, especially, in calling attention to the prevalent dishonesty in the business world. This is a good place here to make what may seem to a good many people unfounded and wild charges against business methods and business integrity. It is not necessary to do anything of the kind in order to state the truth. Will the ministers of this city ask all the business men in their congregations to tell them, with an honesty which they will be obliged to exercise at the day of judgment, how many business men in this city are conducting their business strictly on the teaching of the Sermon on the Mount or the Golden Rule? I have asked several typical Christian business men recently in this city to give me a fair answer to this question. One of them said he thought probably ten per cent. of all the business men in Boston would be willing to take Christ as partner into their business without shame. Another said he thought a fair average would be two per cent., and the third man said he doubted whether one per cent. would be willing to do such a thing. That is not my testimony; it is theirs.

What shall we say of great business enterprises which contradict the private life of the man or men who have brought them into existence?

For example, here are the owners of a great steamship line, owning and running several magnificent ocean liners, which cost anywhere from \$1,000,000 to \$2,000,000 each. They are magnificent examples of the skill and power of man, and make us admire the brain of the human being who can execute such marvels of mechanical skill. The men who own and control these miracles of man's creative power are regarded as good Christian men in their homes; they belong to the church; they love their families; they give large sums to church work, to hospitals, to philanthropic enterprises. They pose as splendid specimens of Christian business men at home, and yet these vessels, which run between New York and Liverpool, are floating saloons filled with intoxicating drink. Men who would shudder at the thought of setting up a saloon and deriving revenue from it on land do not hesitate in their business enterprise to run a floating saloon at sea, and on these great vessels there is gambling un-

restrained. And, in addition to this, an exorbitant rate is charged for passage—more than is just from a Christian standpoint—besides the servants of the ship being underpaid, or, through custom, paid by the passengers rather than by the company.

This is only one instance in the business world of the contradiction which exists between the business man's private life and his public life in business enterprise.

It might be an astonishing revelation to the ministers of this city if all of their business men would confess the exact facts concerning the way in which their money has been made. I believe myself that one of the great temptations which face young men today in our great cities is the temptation to greed, to become rich through speculation, to making "success"—a horrid word when it defines getting on at the expense of others or the loss of character. I believe that this spirit of unchristian business methods is a spirit that ought to be rebuked by the pulpit fearlessly, in the love of God and man, but without fear or favor, and that one of the most solemn duties which lie upon the ministry today is to train its young life into ways of Christian business habits. No more sacred duty rests upon the church and the ministry today than the duty of cleansing itself from the charge of a dual life. And before we praise men for their philanthropy in giving sums to carry on even religious work, it is our duty to insist upon it that money shall be made in clean, honest Christian ways, or not at all, and that if the Sermon on the Mount cannot be applied absolutely to a man's money-making there is something wrong, not with the Sermon on the Mount, but with the business method.

CHRISTIAN STATESMANSHIP

There is, in addition to all the rest of the opportunities which face us as ministers of Christ today, the opportunity of training the young life committed to our care for public service. We need today in our public life, municipal and national, Christian statesmen. We have enough politicians, but who will name the Christian statesmen of this nation today? There ought to be a school for the training of men in Christian political life. I do not know but the time is coming very soon when the theological seminaries will have connected with them chairs of applied Christian ethics, as related to the highest forms of statesmanship, and the best thing we can do, perhaps, in the next ten years, would be to send men out of our Christian colleges and seminaries equipped for the purpose of holding office in municipal places of trust, in halls of legislation, in Congress and everywhere else. The ministry of today has a wonderful opportunity before it as it faces this great need.

CHRISTIAN JOURNALISM

There is also an opportunity facing the church today which I believe it will see and will use, and that is to organize and endow Christian journalism. In a town or small city of fifteen or twenty, or even ten thousand people, containing eight or ten or more churches, why should not these churches combine their wealth and influence, which often are very large in the aggregate, to establish a distinctively

Christian daily paper? There is wealth enough in a city like Boston, in the churches alone, to organize and carry on successfully a paper which would stand every day of its life for positive Christian life. I do not mean simply a paper that would have good things in it, but a paper that would have a positive program for the positive building up of the kingdom of God in this world; as clear and definite a purpose to advocate righteousness in every part of life as the minister is supposed to have in the ministry, or the church is supposed to have in the community. It would be a paper which would not contain whisky advertisements, or any other that were contrary to the will of God; a paper that would make its first aim to tell the truth every day; a paper that would be in the largest and truest sense free from all unnecessary and narrow political bias; a paper where the editors and reporters were all profoundly consecrated, spiritual-minded men and women, whose one great purpose would be to use the entire paper for the building up of the kingdom of God; a paper that would not be dominated by the power of money, that would represent the whole life of the nation, and stand for all that was good and true and holy in all relations of man to man.

If the churches of this city, or any other city in this country, realized their real power in the matter of wealth sufficiently to carry on such a paper, and in the matter of ability to equip it and make it what it ought to be, I do not know that there is any other one agency which the church might produce more powerful to help the cause of Christ in the world today.

ORGANIZED YOUTH

With all the rest that we have mentioned, there is still another opportunity, the most powerful of all, before the ministry and the church of today. This is the training of its young life in the service of God. That which my father did not have, or did not realize that he had, we possess today.

There are a great many young men in the ministry in the middle West who are beginning to ask themselves whether it is not the part of wisdom to discontinue the second preaching service and put all their time and strength and energy into the training of their young men and women for service.

I wish that the brethren could see the letters which I have received during the last two years from men who are asking that very question and who, as they confront the problem of the second preaching service, are beginning to reach out for the source of future strength and life in their parish and church. As a practical thing, will you let me say, as a part of my own experience for the last four years, I have found the best part of my own ministry has been along this line. Instead of preaching another sermon to people who have already had one, I have asked my church to let me give all my strength and time to the young people in their Sunday evening service. The result I fully believe will warrant the wisdom of this course in scores and hundreds of churches where the conditions are the same locally. At any rate, the number of inquiries which come from all parts of the country concerning this very use of

strength is some indication of what is going on in the minds of men in the ministry who are struggling after the best ways of using their own time and strength. I see no hope in any large way for the future of the church or the nation or the world unless it comes through the children—the boys and girls, the young men and women, over whom we have an influence today. The older men and women in our churches too often have their own views and political and social habits fixed by long years of custom. Very many ministers find that their influence over the men in their congregation stops short when it comes to Christian ethics in politics and business. The younger men and women, with minds and hearts responsive to the truths of applied Christian life, in the business and Christian world of today are the hope of the coming century. If we cannot impress upon them the necessity for a Christian life everywhere what hope can we have of the future for our churches or our country?

It is a wonderful privilege to be a Christian today—to be ministers of the gospel of Christ and members of his body. It carries with it today a responsibility, together with a privilege, such as disciples did not have fifty years ago. With all the burdens of the life of the present day resting upon us, with all the difficulties which confront us in our church and national life, with all the sin and shame of great cities, of which I am sure we are not often too conscious, with all the spirit of greed which perhaps is the master evil of the day, with all that seems to be discouraging and hopeless as we face the daily conflict of good and bad, there never was so great an age in which to live and never so wonderful a program as the one which lies before the church of Jesus at the opening of the new century!

God help us to be men who see the facts, who are not afraid of the conflict, who do not hold our places through fear of any living man, who are not afraid to put the life of Jesus to the test anywhere, and who, in pulpit or in pew, realize that the church and the ministry of today do not mean anything unless they mean the knowledge of opportunities and the use of power to make possible the kingdom of God in the world. That is what we are here for. May God help us to realize the meaning of the ministry of the new century.

Prof. George T. Ladd returns to Yale as head of the philosophical department, after a trip of great educational interest. Leaving New Haven in June, 1899, at the invitation of the Imperial Educational Society and the Imperial University of Japan, he spent five weeks in Tokio lecturing before the former body on psychology and pedagogy and at the university upon the subject of theoretical psychology. Leave of absence was granted to teachers all over the island to attend the lectures before the society. While in Japan Professor Ladd had an imperial audience and was decorated with the order of the Rising Sun. He was also the guest of Marquis Ito. From Japan he traveled to India via Colombo. Before the University of Bombay he had the unique honor of giving a course of lectures to an audience composed of prominent teachers of every shade of religious belief. On his return trip he acted as an American delegate to the International Psychological Congress in Paris.

The Progress of the Denominations

Events and Tendencies as Seen by Representative Men

The Presbyterians

BY REV. TEUNIS HAMLIN, D. D.

Pastor of the Church of the Covenant, Washington, D. C.

The Presbyterian Church seems to be on the verge of some change in its creedal statements. A decade ago the subject was thoroughly discussed; many important changes in the Westminster Confession were voted by a large majority of the presbyteries; and revision then failed nominally upon a technicality, but really because of widespread alarm connected with certain charges of heresy and subsequent trials therefor. Until last spring the matter has been in abeyance. Then a spontaneous and quite unconcerted movement appeared in all sections of the church. True, only thirty-seven presbyteries out of 232 overtured the assembly for change, but these thirty-seven are in nearly all sections of the church, from the Atlantic to Montana and Oklahoma.

The assembly said that "to decline all action would be to ignore a condition that seems to demand attention." So varied, however, were the plans suggested in these thirty-seven overtures that the assembly appointed a committee of fifteen to "seek light and knowledge from every available source, and to report to the next assembly what specific action, if any, should be taken by the church."

This committee met in Saratoga in August. It sat behind closed doors, and its proceedings were held to be confidential. Judging, however, by the communication sent to the presbyteries, its counsels seem to have been largely harmonious, and it must regard itself authorized to make recommendations as well as to report information.

Meanwhile, discussion in the denominational press has gone forward vigorously. In this discussion one singular and unfortunate fact is to be noticed, viz., the subject seems to be almost universally treated under the title, Revision of the Confession. In fact, it is so treated in the official Minutes of the General Assembly. The index has no other title. The committee is styled the Committee on the Revision of the Confession of Faith. When it is considered that of the thirty-seven overtured presbyteries not one asks for revision pure and simple, and only eight for revision in any form, while nineteen, or more than half, ask for a new creed, it is plain that the "minutes" do not represent the movement as it existed within the church last May. Meanwhile this use of language in the official records, and, following them, in current discussion, tends to narrow the issue and to fix it within a single channel. It may appear within the next few weeks that the church desires revision instead of any other form of change, but up to date this has not appeared.

There are in the church obstructionists who regard themselves as defenders of the faith, and who are loudly clamorous against any change. There are conservatives who would yield under pressure to slight verbal modifications. There are candid and cautious men who feel deeply

the need of relief from many statements and implications of the Westminster symbols, who believe that those symbols may be satisfactorily revised. And there are frank liberals who want the work of two and a-half centuries ago to stand untouched as a precious historical monument, while a brief creed, expressing the living faith of the church, is substituted for it as the working standard of doctrine. There seems little doubt that this last will be the final outcome, though it may be deferred. But the tendency of all thought and life throughout Protestantism is in this direction.

Our Foreign Mission Board, in common with all similar boards, is looking anxiously toward China. Its present policy is not to withdraw its missionaries from that country beyond the need of actual peril to life, but to keep them on the coast, or in Korea or Japan, in the expectation of their being able very soon to resume their work. Our demand for indemnity for property destroyed and lives lost will be very moderate—certainly well within the limits of justice. Relief for native Christians will be asked of the churches here. We shall put new and added emphasis on missionary comity, and do all in our power to consolidate work in fields where several agencies have been located. The evangelization of China, so far as the Presbyterian Church's part in it is concerned, will be steadily and patiently prosecuted.

The Methodists

BY D. D. THOMPSON

Assistant Editor of *Northeastern Christian Advocate*, Chicago

Of the many changes made in the law of the Methodist Episcopal Church by the General Conference, which met in Chicago last May, the removal of the time limit of the pastorate, which had been five years, was the most important, and there was much interest in the operation of the new law. The fall conferences have been meeting since Aug. 2, and more than half of the ninety conferences have already been held. So few pastors have been appointed for the sixth year that the appointments have attracted no attention. So far appointments have been made as under the previous rule, and with few exceptions the "five year men" have been appointed to new charges. The appointments for the sixth year have been for the most part pastors serving missions or those who were identified with important enterprises, such as new buildings, which needed their personal supervision until completed. The effect of the removal of the time limit, however, cannot be judged by its operation in a single year. Next year may present a different showing, while the year 1902 will be a still better guide.

The conferences already held have been gratifying in several respects. One is in increased contributions to the benevolences, especially to the Church Extension Society. This society, by gifts and loans, has disbursed nearly \$7,000,000, and

has aided in the erection of over 11,400 new churches. The society felt the pressure of the hard times severely and two years ago was facing a practical deficit of \$200,000. Last year, however, its collections and loans repaid increased \$80,000, and the indications are that the increase for this year will be about \$80,000 more, an equivalent of \$160,000 as compared with two years ago. Still more significant is the fact that the reports of membership at the conferences indicate that the church will next year show a large increase instead of a decrease.

Comparatively little mention has been made in the church papers of the proposed twentieth century thank offering of \$20,000,000, yet the reports that have come to the office of the secretary of the thank offering commission show that already more than \$5,000,000 has been contributed toward the various enterprises included in this offering. In this sum are not included many projects for which money has been promised, but cannot yet be reported.

The twentieth century forward movement is distinct from the \$20,000,000 thank offering movement. The forward movement was started by Bishop Thoburn of India, whose health failed, and he was directed by his physician to spend several years in the United States. During the recent General Conference the bishop was moved to appeal for 100,000 members of the church who would consecrate themselves to work for the salvation of 1,000,000 souls during the closing months of the old century and the opening months of the new—an average of ten converts for each volunteer. A commission was appointed by the General Conference, with Bishop Thoburn as president, to have general direction of the movement.

As the movement appeals especially to the laity of the church, the commission appropriately elected a layman as its secretary—Mr. Willis W. Cooper, a prominent manufacturer of Kenosha, Wis., who serves without salary and devotes three days a week to this work. Mr. Cooper is a Methodist Moody. He was one of the founders of the Epworth League, being chairman of the meeting at which it was organized, and is the official head of the spiritual department of the league. He is an evangelist, as much at home in a revival meeting as in his business office. He applies business methods to his religious work, the result of which is shown in the fact that, although the forward movement was begun only two months ago, Mr. Cooper has already received the names of 40,000 volunteers. The interest in the movement has just begun, and it is believed by those who know the plans of Bishop Thoburn and Mr. Cooper that if they can carry them out, through the co-operation of the presiding elders and the pastors, the result will be not only the desired 1,000,000 converts by the middle of the year 1901, but 2,000,000.

The Baptists

BY REV. O. P. GIFFORD, D. D.

We have just come from the ninety-second annual meeting of the Buffalo Association; the report on the state of religion in the churches covered sixty years of statistical study, and thus gives us a basis for judgment concerning the progress of the Baptists of Buffalo and vicinity, who presumably represent fairly the Baptist sisterhood throughout the country.

In 1840 twenty-three churches were reported: twenty in the country, three in the city. Today the number of country churches is the same; some have died, others have been born as population has shifted, while in Buffalo we now have twenty-three churches.

The spiritual life is as strong as in the days when most of the members were in the country. The temptations of isolation are quite as real as of congestion. The challenge to make stones bread, and worship Satan for political power came in the country; the challenge to test God and angels by stepping from the temple pinnacle came in the city. Business presses and amusements multiply in the city; wearied by one, men seek the other in town life. A different type of character grows up in the city church, but as spiritual as in the country church. There is a growing leniency toward popular amusements as cities grow and men feel the pressure, but with it a growing intensity in religious work. More amusement means less gossip; as we watch the public player, we are not dissecting our neighbors. There is a growing toleration of other people's interpretation of Scripture. We distrust the man who differs when we do not see him often. Constant contact reveals the human and divine in man. Country farms are carefully fenced; city lawns lying side by side are a continuous stretch of living green. City type of church life does away with fences. It is easier to pass from one denomination to another in the city than in the country—it creates less comment, arouses less feeling. Pastors passing from one denomination to another are recognized rather than re-ordained. Arminians and Calvinists do not waste bullets snipping at each other in city churches, and men reared in different faiths have been known to sit at the common Supper and discern the common Lord. Environment is modifying heredity in every denomination, but modification is not destruction of type.

The spiritual life in the Baptist churches is as deep and true as ever. There is a widespread feeling that a revival of pure religion is needed; the expectation is general. Expectation leads to preparation; what we expect we prepare for; what we prepare for usually comes.

The seminaries report large classes of students, and this in face of the fact that the condition of admission is raised. Our seminaries are demanding a college training as a condition of a seminary course. The law of love to God includes the mind. Piety without mental culture is not sufficient in leaders of the church. Questions of criticism call for men who can think as well as men who can pray. The man who laid the foundations of the Hebrew commonwealth was a graduate of Egyptian university life; the man who made Christianity a power in the great cities of Rome was a trained Pharisee. The demands of the age upon the ministry must be met by schools that can broaden the mind as well as minister to the heart life. Our seminaries are seeking to do both.

With the world's attention focused on China, with our missions suffering and in peril, we are driven, as the early church was when Peter was in prison, to prayer. Out of this upheaval will come a broadened field, increased gifts, more missionaries, "a closer walk with God."

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.
Rector St. James Church, Cambridge, Mass.

The next event of importance in the history of that American branch of the church universal which, being episcopal though protestant, ventures to call itself the Protestant Episcopal Church in the United States will be the meeting of its missionary council in Louisville, Oct. 23-25. This council is a distinct organ in its ecclesiastical system. By the constitution of its Domestic and Foreign Missionary Society every member of the church is a member of that society; thus in theory the whole church is one vast missionary society. The board of missions of this church consists of its bishops and house of clerical and lay deputies in General Convention triennially assembled, with a few *ex officio* additions, and as such board of missions the General Convention is obliged to assemble on the third day of its triennial session, and to sit as such thereafter as its business may require. Thus the church is supposed to meet as a sort of committee of the whole on missions at least once in every three years. The missionary executive of the church thus organized is the board of managers, consisting of the presiding bishop, fifteen other bishops, and the same number each of presbyters and laymen, who have their headquarters and their stated monthly meetings in the Church Missions House, New York. All the details of actual management of the domestic and foreign missions of the church are in their hands.

Now between the board of missions, which is the whole church meeting triennially, and the board of managers, meeting monthly, comes the missionary council, which meets in each of the two years when there is no General Convention. It is a body of considerable size, comprising all the bishops, one presbyter and one layman from each diocese or missionary jurisdiction, chosen by the convention of the same, and such other members as are elected by the General Convention. The missionary council meets in different parts of the country, as invited. It is a deliberative body, not legislative; it is a little more than a church congress, but very much less than a General Convention; it receives annual reports from the board of managers, discusses the same, advises and recommends but exercises no authority, makes good speeches on missions and listens to them, and in general strives to stir up, educate and direct missionary zeal and effort. It is this missionary

council which is to meet in October at Louisville.

There is much consternation in some of the missionary jurisdictions and among some of the missionary bishops over an order which has gone forth from the board of managers at New York, making a wholesale arbitrary *pro rata* reduction in the missionary appropriations. It is objected by the beneficiaries that the reduction is too sweeping, that it ought to be discriminating, that it is not right to treat all alike, that some jurisdictions are better able and others less able to stand such a reduction, and that whatever reduction it may prove necessary to make should be founded on careful study of each individual case and its peculiar needs. The outcry of pain and inconvenience that has been raised has probably surprised the board of managers, is likely to be heard in the proceedings at Louisville, and may even reach the General Convention in its capacity of board of missions, the final court of appeal, in the session of 1901. The question is closely related to the problem of the education of missionary jurisdictions to self-support, and it is not improbable that the board of managers may have thought that some such heroic measure of cutting down the parental allowance would hasten the self-reliance and healthy independence of the child.

The General Convention of 1901 will find itself faced with the very perplexing question of what is to be done, and how it is to be done, with the Church of England's establishment in the Sandwich Islands. When an English bishop was sent there some years ago, it was felt by the Congregationalists in possession that it was an intrusion. It does not appear that the English mission has ever made much progress among the Hawaiians, outside of the royal family, but it is still there; a bishop is in charge, Rev. Dr. Willis, there are the beginnings of a cathedral and the outlines of a diocesan work, and now that the islands have passed into the American family, and the anomaly emerges into view of an English Episcopal jurisdiction and bishop in an American territory, the very natural question is, What shall be done about it? Some consideration has been given to the matter; Bishop Potter has looked over the surface of it, some echoes of the difficulties which have already beset the English work have reached this country, and by pretty common consent the sooner the work comes under the supervision and control of the American church, the better for it. But nothing can be done until the next convention meets, and legislation moves so slowly in this church that it may be impossible to accomplish anything then.

A new story is told now of Lincoln's starting for church once with his son "Tad." Not very long after the service began he was seen striding out of the church toward his home, with the youth hanging over his arm as if ultimately to be a victim of parental discipline. Anticipating his neighbors' questions as to what the cause of the sudden departure from the church meant, Lincoln, using the vernacular of the race track, said, "Gentlemen, I entered this colt, but he kicked round so I had to withdraw him!"

The Maine Churches in Annual Convention

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. N. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

Modern Lotus Eaters

In spite of ideal weather and abundant hospitality, the conference at Augusta was not as cheerful as it might have been. Its general theme may be said to have been Dangers that Threaten Congregationalism in Maine. With even the best possible construction, the reports of the secretaries contain alarming statements. The conspicuous absence of young men from the church membership was emphasized by President Hyde, who failed to say that Maine churches are not exceptional in this respect. His suggested remedies did not win the consent of many. His plea for an open door seemed weak in view of the admitted fact that churches whose doors are wide open altogether fail to reach young men. It was felt that Secretary Harbutt made a more correct diagnosis when he said that the love of pleasure and of ease is eating into the life of the churches; that the supreme need is spirituality; not more of us, but a better quality of us, as Drummond said.

Loss and Gain

The statistical secretary's report at the recent General Conference was but another indication that the awaited turn in the tide in the life of the churches had not yet appeared. An actual loss in membership of 236, though not the first reduction to be noted in the period, has not before been equaled for nearly twoscore years, or since the dark and absorbing days of the Civil War. And this loss is reflected in the other departments of church life, the Sunday school and Endeavor work. The one bright gleam against a somber background was, after two years of marked declension, an increase of \$4,000 in benevolences—an increase fairly distributed among the six societies with a single exception. It is not pleasant to note—though partially accounted for by the development of other states—that Maine has dropped since 1895 from the fifth to the tenth place among the states in benevolent gifts.

Augusta Entertains the Churches

The annual conference, whether the tribes go up, from lower Piscataquis to farthest Aroostook, met in the historic South Church of the capital city Sept. 25-27. This church is rich in its associations with famous men, among them James G. Blaine and Benjamin Tappan, of whom its memorials testify, and such well-known living men as Drs. Webb and McKenzie, still held in affectionate remembrance. Here also Dr. J. H. Ecob, who will assume in January the pastorate of the First Unitarian Church of Philadelphia, preached from 1872 to 1881. The present congregation, led by Rev. Norman McKinnon, gave ample and cordial hospitality. No central theme was assigned for consideration, but many practical subjects were discussed, calculated to bear directly upon the life and work of the churches of Maine. Over the deliberations ex-Mayor Albert W. Butler of Rockland presided with quiet grace.

THE STORY OF THE YEAR

Corresponding Secretary Cousins, in his careful survey of the field, reported 250 churches with over 21,000 members. On con-

fession 442 were added, the smallest number for thirty-nine years. Though the accessions aggregated 953, the net loss was 236. The Sunday schools have lost 1,000 and the Y. P. S. C. E. 833. The benevolences, \$52,033, show a gain of more than \$4,000.

President Hyde, for the Interdenominational Comity Commission, stated that its work was one of prevention and not of cure. The commission had proffered its services to over-churched communities, but had not been called upon to use its kindly offices. The Sunday school secretary, Rev. H. W. Kimball, advised the appointing of a committee upon graded lessons and the discontinuance of his office. Action favorable to both recommendations was taken.

THE CHURCH A TEACHER

Under this head several of the principal addresses may be grouped. In the topic What Church and Family Should do for Each Other Prof. William McDonald of Bowdoin read a vital association of terms. The church must touch the family, upon which society rests. The services and activities of the church should be adapted to every person in the household. Rev. E. L. Marsh, who has had



HON. A. W. BUTLER
Moderator

gratifying success in catechetical instruction, believes that no one is so well fitted for this work as the pastor. Through the class work valuable training in church membership is secured.

Much interest was manifest in the paper by Rev. E. S. Stackpole, recently of the M. E. Church, upon The New Evangelism. He contrasted the views and methods of Wesley and Whitefield with those of the present. For untrained evangelists he had no use, and pictured with fine irony the spectacle of an educated ministry passing over the "revival" of churches to such. He would have evangelical and non-evangelical churches work together in spiritual as well as in practical lines.

A CHURCH OR SECT

Undoubtedly the address which aroused the most interest, while it called forth the most dissent, was that given by President Hyde, Shall Congregationalism Be Church or Sect? While in Europe the state indicates which is church and which sect, in America any body of Christians may proclaim itself the church. If it ministers to a little group within a single local circle it will become a sect. By insistence upon that which the universal church cannot accept it excludes itself. Illustrating one trend in the denominational life of Maine are these figures: out of 2,639 young men between thirteen and twenty-one connected with 162 churches only 307 are members. Eighty-nine churches have no minors and the average is less than two to each church reporting. Has Congregationalism nothing to

offer young men? There must be a broad basis of appeal in simple though searching covenant and confession, and a recognition of other service than that of the lips. Congregationalism is favorable to growth into the true catholic church, but if it runs into one type in expression or casuistry it will degenerate into a sect.

OTHER ADDRESSES AND THE SERMON

Rev. H. L. Pringle sent his report upon the Civil and Religious Observance of Sunday. Less reverence for the day is evident and greater demand for Sunday labor. The Caste Spirit in the Church was considered by Rev. G. S. Mills. He denied that the church in general failed to create a home atmosphere for the entire membership. The Obtainment of Spiritual Power was viewed by Rev. D. E. Putnam as the chief quest of the ministry.

The conference preacher was Rev. S. G. McCully and his theme, The Church of the Living God, the Pillar and Ground of Truth. He regarded the church as maintaining and perpetuating truth. The evidence that any truth has come from God is its power to lift men up to God.

STATE MISSIONS

For particular and important reasons the Maine Missionary Society is the chief spoke in the conference wheel. This year Secretary Harbutt made his first annual report. He believed the returns called for special consideration, as the missionary churches have suffered a net loss in membership. Four churches have passed from the roll, Andover and Fort Fairfield coming to self-support. Four others had been added to the society's list. Treasurer Hubbard reported receipts amounting to \$6,877 besides \$868 from legacies. In his annual address the president, Hon. G. C. Moses, said that Maine's problem is to carry to one hundred churches a self-supporting gospel. A new vice-president, Rev. J. L. Jenkins, was chosen. The secretaries and treasurer were re-elected.

The receipts of the State Charitable Society amounted last year to \$1,296, and it disbursed to seventeen beneficiaries \$1,175.

THE AUXILIARIES AT WORK

The Woman's Auxiliary of the Maine Missionary Society and the Woman's Aid to the A. M. A. observed their twentieth anniversaries. The former disbursed \$1,700 during the year. Mr. J. L. Crosby presented its history. The benevolences of the latter, which supports three teachers, were \$1,568.

REMEMBERING THE SACRIFICE

The service in memory of Miss Mary S. Morrill and Miss Annie O. Gould was a fine tribute to the tender relations of these Christian martyrs to the women of Maine. The addresses of Miss Kyle and Dr. Daniels were touchingly reminiscent. Special significance attaches to Miss Kyle's noble message from Mrs. Gould: "When the young women are found to take the places of those who have been sacrificed, tell them that the father and mother of Annie Gould will be the first to pledge money and interest and prayers."

BUSINESS

The memorial of the Vermont Association regarding the joint annual meeting of the national benevolent societies was adopted in its chief points. It was voted to print a history of the conference, to be prepared by Messrs. Adams, Sewall and Harbutt. Rev. Smith Baker was elected moderator for 1931.

In annual session the Maine College and Education Society voted to transfer its good will to the parent society and to dissolve. Rev. C. O. Day, the national secretary, made an address.

Life and Work of the Churches

Among the Worcester Churches

Plymouth rejoices in the coming of Dr. Virgin, who began his ministry here last Sunday. He has completely won the people and a prosperous year seems before them.

At Pilgrim Dr. Lewis has had unusually large congregations through the summer. The first week in September was observed as rally week. At the communion service seven members were received. The Sunday school attendance was 523. The mid-week prayer meeting was a roll-call with 300 responses. A unique and largely attended social concluded the rally week. Previously, Dr. Lewis sent a pastoral letter to all the members. With the letter was included a communion service token with a request to fill out and return. The reading of a large number of messages from non-resident members formed a tender feature of the communion service. The pastor has been giving a course of ten Sunday evening sermons on Palestine and the Bible, followed by a series on Historic Places and Scenes in the Life of Paul. These have incidentally afforded much profitable instruction in Biblical geography.

When Dr. Tuttle came to Union Church, four years ago, the coalition of the former Union and Salem Street Churches had just been consummated. Both churches had been without a pastor. The new edifice was not completed and the congregation was worshipping in a hall. To win the loyalty of the people, to organize and unify the work of the church, to enter their magnificent and costly house of worship, to so successfully lead the church as to meet the large running expense, to extinguish a debt of \$61,000—all but \$8,000 of which has been paid in less than half the time specified, and this amount is pledged—to sustain the benevolences and to minister to all the needs of a large church has been the heroic task that Dr. Tuttle has successfully accomplished.

He has received 250 persons into the church during these four years and leaves a membership of about 800. The benevolences have been over \$50,000. The church is well organized and in fine working condition. Throat trouble, the result of overstrained vocal chords, has made six months or a year of complete rest absolutely imperative. Dr. Tuttle, with his family, will remove at once to Colorado Springs for the winter. The church has voted unanimously to lay his resignation upon the table, and the parish has voted him a six months' vacation, with salary continued, and will supply the pulpit to Jan. 1. E. W. P.

Wisconsin Congregationalists at Green Bay

The church which in right royal fashion entertained the sixtieth annual meeting of the Wisconsin convention celebrated its semi-centennial fourteen years ago and is, therefore, four years older than the convention and two years older than any other church now belonging to that body. We were often reminded that we had met on historic ground and that the Green Bay church had had a good deal to do with the making of Congregational history in Wisconsin. A strange and often forgotten chapter in that history is epitomized in the fact that this mother church for sixty-three out of sixty-four years of its corporate life has been known as the First Presbyterian Church in Green Bay. Shortly after the present pastor, Rev. J. M. A. Spence, took the church, in May, 1899, the name was made to conform with the facts in government and fellowship. It is now called the Union Congregational Church, with emphasis on the term union, as indicated by the fact that it opened its doors last February to the first sessions of the Wisconsin Congress of

Religion. Both church and pastor have an unusual measure of the spirit of fellowship, which was shown on this later occasion to attendants as well as to accredited delegates, and provided, in addition to all usual courtesies, an afternoon's steamer ride on the bay and river. This generous hospitality made the meeting a large and exceedingly pleasant one, and other causes contributed to rank it high among the long list of splendid annual conventions for which Wisconsin is noted.

First it marked the successful performance of the pledge made at Superior a year ago for self-support in home missionary work. Many went to Green Bay expecting to assist in raising a deficiency, but Secretary Carter, instead of reporting a deficit, declared a comfortable surplus. Among the late gifts was a check for \$5,075 to add to the invested funds of the society, and a special contribution of \$500 to be used to provide for emergencies in the families of home missionaries. Of both these gifts the names of the donors are modestly withheld.

Aside from these special amounts the regular contributions, about \$14,000, covered the year's expenditures and the secretary's report was followed by a hearty doxology. To this happy issue nothing contributed more than a carefully planned and executed apportionment system. Mention should also be made of the inspiring leadership of the president, Dr. Leavitt of Beloit, and the large gifts of his church.

This convention was also distinguished by a radical and thorough discussion of the question of Sunday school instruction opened by Rev. H. H. Jacobs of Milwaukee. While he urged ably other reforms in ideals and practice, he emphasized especially the contention that the Sunday school should be devoted to sound and thorough teaching. The next paper, by Rev. J. H. Chandler, showed the general failure, pedagogically considered, of the schools which use the International lessons; and Rev. J. A. Blaisdell, chairman of a joint committee on Sunday schools from the Michigan and Wisconsin conventions, showed that pastors in these states were almost unanimous in a desire for a progressive series of Bible studies to substitute for the International lesson quarterlies. A memorial to the Publishing Society to undertake the issuing of such a series of text-books, prepared by trained experts, was passed without a single dissenting vote.

But important and interesting as was this discussion, it was overshadowed by the prominence given to theological questions. For a few years theology seemed almost banished from our programs, but it returned last year at Superior and in larger measure in the meetings just closed, and eclipsed all other interests. The Green Bay convention will be especially notable for a full and fair discussion of the new theology and higher criticism.

The convention sermon, by Rev. J. W. Frizzell of Eau Claire, on The Message of Modern Orthodoxy was a fine exposition of the newer thinking. On Tuesday morning, after organization, the entire session was given to a discussion on The Trend in Theology, opened by two able papers, the first, The Century's

Progress in Religious Thought, by Rev. H. L. Richardson, the second, Reconstruction and Reassurance, by Rev. A. G. Beach. Both papers were irenic in temper, and Mr. Beach's statements, though distinctly modern, lacked nothing in full assurance of well-grounded faith. These papers were followed by an address by Rev. R. C. Denison on Sociology as a Source in Theology, and then came the discussion from the floor, exceedingly animated but not irritating, and perhaps the most striking feature of the whole convention.

It was noticeable that the questions raised did not array the younger against the older men, for the Nestor of the convention, Rev. Alberoni Kidder, seemed most fervent in testifying to the comfort and increase of faith which had come to him through modern Bible study and what is called new theology. In the same line with these papers were the addresses of Professor Willett of Chicago University on The Higher Criticism, and by Dr. Washington Gladden on The Return to the Historical Christ. Preceding Dr. Gladden's address, Professor Willett showed the possible homiletical use of the newer Bible study in an exposition of the book of Hosea. The intense interest of the congregation in following the story and its lessons demonstrated beyond question that the source of dryness in expository preaching is in the minister, not in the subject. The convention closed with an address by Prof. Graham Taylor on The Transition from the Nineteenth to the Twentieth Century, which was followed by a conference on social problems. Professor Taylor's personality is always inspiring and he was enthusiastically received, but his topics did not meet the response which attended all sociological discussions a few years ago. The post-convention chat on the homebound trains showed that, at least in Wisconsin, popular interest has ceased to center in sociology, and has gone back to the temporarily neglected fields of theology and forward to the undeveloped possibilities of the newer Biblical study.

BADGER.

Beginnings at the Seminaries

ANDOVER

Andover opened Sept. 19, with a considerable increase in the number of new students (thirteen) as compared with last year (five). The whole number in attendance thus far is twenty-five, classified as follows: fellows two, graduate students two, seniors six, middle class seven, juniors five, special students three. The latter, two of whom have had one year in a theological seminary, are taking regular courses but not doing the whole work of a class. With three exceptions, two of whom are the special students just named, all are college graduates (A. B.). Mr. Binney Gunnison, Harvard, '86, who has been instructor in elocution in the Boston School of Expression, has begun service in that branch.

YALE

Yale opened its doors Sept. 27, with an enrollment varying but slightly from that of last year. The late registration of many resident licentiates and graduate students makes 1

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impossible as yet to determine the exact numbers. Over ninety have already registered.

The entering class numbers twenty-five, an increase of nine over that of last year. Five have entered the senior class and six the middle class. The graduate class, which now numbers twelve, is also larger than for several years.

After a year's absence, spent in study at German universities, Edinburgh and Mansfield College, Professor Stevens is welcomed back to his work in systematic theology. Professors Curtis and Blackman also return from a summer in Europe. Professor Porter will act as secretary of the faculty. Professor Bacon, who was ill in the spring, has resumed full work with his classes.

The changes noted when the catalogue was published last winter will go into effect this year. The first is in the large increase of elective courses. The work in other departments of the university has been brought into closer relation with the seminary, and the number of courses thus open to divinity students is larger than ever before. The system of giving aid has also been changed. Hereafter it will be received only in return for special work carried on in the city under the direction of the faculty or because of high standing in the courses.

HARTFORD

Hartford enters upon its sixty-seventh year with bright prospects. The attendance, which has been steadily increasing since 1892, begins now to tax the seminary's accommodations; seventy-four students are enrolled, divided about as follows: seniors twenty-two, middle-class twenty-two, juniors nineteen, graduate, missionary and special students eleven. The newcomers have already made an excellent impression, and the work of the year has been entered upon with unusual spirit. The only misfortune to be recorded is the loss of Professor Perry, who goes to Marietta, O. The formal opening took place Sept. 26, when President Hartranft delivered an address of peculiar interest. The year 1900 he chose to consider as the anniversary of events in the lives of four men not often thought of together, the poet Thompson and Count Zinzendorf, Cowper and Schleiermacher, all whose lives were a plea for reality and emphasized the reality of religion in particular in times of religious degeneracy.

For Record of the Week see page 471.

A Double View Point

Today's "First of the Month" Number

This View Point and this Number are worthy of your special attention.

In THE CHRISTIAN WORLD NUMBERS of The Congregationalist our readers will find editorial treatment of the life and progress of the church. Prominent leaders in various denominations and in many lands will write for its pages. The kingdom of God will be the chief pursuit. A survey of it may be obtained and such as is supplied by no other journal. A Christian interpretation of passing events in politics, business and education, art and literature will create the atmosphere of the best family paper. The whole religious world is to be studied and its thought and doings adequately reported.

And The Congregationalist will continue to regard the churches and institutions of Congregationalism. An improved reportorial service is to secure a national with the local outlook. In brief tabular forms it will furnish the personal elements always enjoyed. Editorials are to consider questions of polity, creed and forward movements. The entire paper will possess increasing suggestiveness for all within our churches.

Each Weekly Issue will contain, as heretofore, Christian world features and other matter of general, as distinguished from strictly denominational, interest. "The First of the Month" number differs from others only in the larger amount of space devoted to the broader outlook.

From this Double View Point you will thus receive from all fields, abroad, at home. But what you see and rejoice to know through this paper, every friend of yours may also see and know. Because

To each new address with which is sent a silver quarter we will mail this first of the First of the Month numbers and one of every succeeding issue for the remainder of this year. Or we will send to new subscribers this paper from date until Jan. 1, 1902, for only Two Dollars, Club Rate.

Will you take this Double View Point also? You will thus serve yourself and your friends.

Yours, THE CONGREGATIONALIST,
Warren P. Landers, Supt. of Circulation.

THE COST OF SETTING UP A HOME.—Our sociologists are beginning to recognize a factor in the field which is operating strongly in favor of marriage. That is the reduced price on household furniture, which makes it comparatively easy to start a home on a most moderate expenditure. A good object lesson in this direction can be gained by a walk through the warerooms of any of our large furniture stores, notably the Paine Furniture Warerooms on Canal Street. It is astonishing that, with the rise of prices in all directions, furniture should remain so low in cost.

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggins, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 135 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 135 La Salle Street. Donations may be sent to either of the above offices, or to W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Keisey, Treas.; J. J. Tillman, Sec. 4 Milk St., Boston.

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NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

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Literature on China

IN THE OCTOBER MAGAZINES

The Future of China and the Missionaries, Hon. Charles Denby. *The Forum*.

Wei-Hai-Wei, Poultney Bigelow. *Harper's*.

The Chinese Resentment, Rev. H. H. Lowry.

China's Holy Land, Ernst von Hesse-Wartegg. *The Century*.

The Chinese as Business Men, Hon. S. P. Read.

Chinese Education, Remeyn Hitchcock.

Chinese Traits and Western Blunders, Bishop Potter.

A Plea for Fair Treatment, Wu Ting Fang.

The Crisis in China, President J. B. Angell. *The Atlantic*.

The Future of China, Prof. G. Henry Wright. *Bibliotheca Sacra*.

Child Life in China, Prof. I. T. Headland. *Harper's Bazar*.

The Mongols in China, Felix Oswald. *Popular Science Monthly*.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 8. Speaker, Rev. W. G. Pufferfoot. Subject: How Can We Get the Good of Our Own Country?

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

SUFFOLK NORTH CONFERENCE, Prospect Hill Ch., Somerville, Oct. 10.

ESSEX SOUTH CONFERENCE, Saugus, Oct. 10.

CUMBERLAND CONFERENCE, St. Lawrence Ch., Portland, Me., postponed to Oct. 31.

Mohawk Indian Conference, Mohonk Lake, N. Y., Oct. 17-19.

A. M. A., Springfield, Mass., Oct. 23-25.

W. H. M. A., Boston, Oct. 31.

W. B. M., Boston, Nov. 7, 8.

THE ANNUAL MEETING OF THE AMERICAN BOARD.

The ninety-first annual meeting of the American Board will be held in the Pilgrim Congregational Church of St. Louis, Mo., beginning at 10 o'clock A. M., Oct. 10, and closing Friday evening, the 12th.

It is hoped there will be a large attendance of corporate and honorary members, pastors and friends of the Board. Correspondence regarding entertainment should be had with Rev. C. H. Patton, D. D., 3707 Westminister Place, St. Louis, Mo.

The following list of hotels and their rates for guests is given. Planets, \$3.50 if two in a room; \$5.00; Southern, \$5.00; West End, \$2.50, or \$2.00 if two in a room; The Hilton, \$2.00, or \$1.50 if two in a room; The Hartford, \$1.50; The Aberdeen, \$1.00; Normandie, \$2.00, or \$1.50 if two in a room; Richmond House, \$1.00; Rozler, \$1.00, or 75 cents if two in a room; Women's Christian Home, \$1.00. The following are on the European plan: St. Nicholas, \$2.00; Lindell, \$1.00; Lacede, \$1.00; Moser, 75 cents, inside rooms; Hotel Burs, \$1.00 if two in a room; West End, \$2.00 if two in a room; Hotel Garni, 50 cents if two in a room; St. James Hotel, both European and American plans, 75 cents and \$1.50 respectively, if two in a room.

Railroad rates are secured at the usual fare and one-third on the certificate plan. Certificate must be obtained from the agent where the ticket is purchased. The sermon will be preached by Rev. Edward C. Moore, D. D., of Providence, R. I. Annual reports, missionary addresses, China the subject of special consideration, the relation of theological seminaries to world wide evangelization, the president's address, etc., will be sure to make this a profitable meeting.

Marriages

The charge for marriage notices is twenty-five cents.

DAVIS-BENNETT—In N. Rochester, Sept. 25, by Prof. J. Henry Thayer, Carlton E. Davis and Grace L. Bennett.

HENRY-MERRILL—In Chelsea, Sept. 28, by Rev. J. P. White of Northfield, brother-in-law of the bride, assisted by Rev. Laurence Phelps, Hiram H. Henry and Adeline E., daughter of Jacob C. Merrill.

MOORE-WHITNEY—In Bradford, Ct., by Prof. H. M. Whitney, Ronis R. Moore and Elizabeth B. Whitney.

"HUNTING AND FISHING IN THE SOUTH."—A book descriptive of the best localities in the South for various kinds of game and fish. The game laws of Virginia, North Carolina, South Carolina, Kentucky, Georgia, Alabama, Tennessee and Mississippi, the states penetrated by the Southern Railway. For all information apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

Autumn Millinery

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 14-20. Paul the Missionary; the Secret of His Success. 2 Tim. 4: 1-8. (Quarterly missionary meeting.)

A cool student of Paul's personality and methods would probably enumerate among the elements of his phenomenal success tact, perseverance, industry, thoroughness, concentration, skill in selecting helpers, in organizing his converts into churches, in instructing and training them to be self-reliant and themselves propagators of the gospel. All these qualities certainly entered into the make-up of this marvelous man, and one good use to which this meeting might be put would be to select instances out of the record of his journeys in the Acts illustrating the employment of these varied talents. Such an inquiry would furnish an interesting and helpful Bible study.

But after we had brought to light numerous illustrations of his tireless energy, his tact, and so on, would we have discovered the essential secret? I think not. For that we need to interrogate Paul himself. Probably he would answer us by means of one of his mottoes—for he was a man of many mottoes. "For me to live is Christ," "Neither count I my life dear unto myself," "That I may know him," "God forbid that I should glory save in the cross of the Lord Jesus Christ." The underlying secret of his missionary success was that he was first of all a success as a Christian. No one makes a good missionary who is not a good Christian, and no one can be a very happy and successful Christian who is not touched by the missionary passion, and who, though he may not call himself by that name, nor is known to others, is not in reality a genuine missionary. The thing to bemoan among us is not so much our lack of missionary enthusiasm as our low standards of Christian living. Once lift our Christian ideals high enough, and the tides of missionary interest will sweep through our souls. We make a mistake when we think we can pump up missionary zeal apart from its relation to our Christian life. Be a better Christian, go deeper into the heart of your religion and you will be awake and responsive to all the great missionary movements of our day.

But what made Paul a good Christian? He was rooted in Christ. Like Zinzendorf, that great Moravian missionary who lived so many centuries after Paul and who shared his temper of mind, he could say, "I have but one passion; it is he, only he." This is the one guarantee of a continuous and deepening missionary interest. Secondary motives, like the desire to help forward Christian civilization, may inspire a man to some degree as he goes to the heart of Africa or to the proud Hindus of India, but the one sustaining influence for his long struggle will be his personal love for Christ. As Rev. Edward A. Lawrence puts it so well in his masterly book, *Missions in the East*: "Not the command of Christ, not the love of Christ, not the glory of God, not the peril, or guilt, or possibilities of souls, no one of these alone is the great constraining force, but Christ himself in the fullness of his being."

The ordinary traveler goes to the Orient and sees the great multitude of ignorant and degraded human beings, but to him they are only "poor devils," or persons for whom he has no responsibility. Why should they, in their superstition and idolatry, seem attractive to him? He has never learned from Christ the worth of human life, the divine possibilities stored up beneath the brown or

yellow skin. No realization of what Christ has done for his own soul has assured him that a similar transformation may be wrought in theirs. But he who has caught some idea of the meaning of the mission of Christ to this earth realizes its scope, its relation to every man—Caucasian, African, bond or free, civilized or barbarian—and yearns to continue his Master's work and to achieve the still greater things which he has promised can be done in his name.

The Church Prayer Meeting

Topic, Oct. 7-13. When Is Ambition Evil? 2 Sam. 15: 1-14; Esth. 6; Matt. 20: 20-24.

When its objects are wrong, its methods unfair or unkind, or its control absorbing.

Missionary Topic: Personal Relations with Foreign Fields. Acts 13: 1-3; Phil. 4: 8-23. [For prayer meeting editorial see page 436.]

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The Business Outlook

The close of the month of September finds a rather better outlook in the industrial and commercial situation. The great factor of discussion at the present time is the prospective settlement of the anthracite coal strike, which is expected to have a very beneficial effect in general trade conditions, not only in the section where the strike is raging, but throughout other sections as well. This strike has been a disturbing feature of no mean proportion, and all classes of business men are anxious for its early settlement. There is an increasing inquiry for iron and steel from foreign sources, and prices in this industry are for the most part steady. The general distributive trade is in fairly good condition, although checked to some extent in certain localities by the unseasonable weather and in others by a tendency to curtail operations pending the outcome of the election.

The outlook for the boot and shoe industry is somewhat more encouraging, and manufacturers are very much pleased over the widely distributed range of orders. Sales of wool continue quite small. The stock of dry goods in New York is said to be at a very low ebb and prices are rather firm.

Railway earnings continue to show satisfactory increases over the corresponding period last year. Bank clearings aggregated \$1,452,549,465 last week, a gain of 6.6 per cent. over the previous week, but a decrease of 21.2 per cent. as compared with the corresponding week of last year. Most of this decrease, as compared with last year, is due to the quiet speculative markets in New York.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, SEPT. 28.

The last prayer meeting for the summer was held June 15, and the interval between that date and the first one for the autumn, Sept. 28, has been momentous in connection with our missionary work. It was therefore appropriate that the lesson drawn from the Scripture selection, Luke 12, by the leader, Mrs. A. C. Thompson, should be an injunction to watchfulness, perseverance, activity and readiness. Letters giving thrilling details of the prolonged siege at Peking and the joyful relief were read from Miss Ada Haven, Mrs. Tewksbury and Rev. C. E. Ewing.

Three special topics for prayer were naturally suggested: thanksgiving for the safety of those so long in danger in Peking, and prayers for the bereaved friends of the martyred missionaries of Paoingfu and Shansi, and for the widows and orphans of the native Christians slain in China, with those who may still be suffering persecution.

Mrs. Judson Smith spoke of the hopefulness of the work in North China, that even now there is thought of reopening the Bridgman School with thirty girls, and of re-establishing the Tung-cho college, perhaps in a different location, and that Mr. Ament has already found hopeful work among the Christians in Peking. The spirit of the missionaries should react upon us at home. We should set ourselves to the work with renewed courage, else we shall lose the valuable lessons that should come to us from all these experiences of the past summer.

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A SUBSTANTIAL GAIN.—East Boston, Mass., Sept. 25, 1900. Eli Zief, 4 Saxton Court, this city, says Hood's Sarsaparilla has done him more good than any other medicine he has ever taken. It has greatly improved his health and made him feel better than he has felt for the past five years. He gained 15 pounds while taking the medicine. He strongly recommends it to all who need a good blood purifier and tonic. It creates a good appetite and builds up the system.

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Record of the Week

Calls

BURNHAM, EDMUND ALDEN, Hartford Sem., to Stamford Springs, Ct.
 BURT, CHAS. W., New Haven, Mich., to remain at New Haven, to Farwell, Mich., and to Arcade, N. Y. Accepts the latter.
 CURTIS, GILBERT A., formerly of Killingworth, Ct., to W. Granville and Tolland, Mass. Accepts, and is at work.
 CLAPLIN, ARTHUR H., Allegheny, Pa., to Sault Ste. Marie, Mich.
 COLLINS, WM. L., Keene, N. H., to Nelson. Accepts, and has begun work.
 DAVIES, ARTHUR E., Eustis, Neb., to a professorship in Ohio State University, Columbus. Accepts.
 GODDARD, DWIGHT, formerly of the American Board's staff at Foochow, China, to Lancaster, Mass. Accepts for a year.
 HAND, LEROY S., Saratoga Ch., Omaha, Neb., to Arlington. Accepts, and is at work.
 HAWKES, ALBERT S., Hartford Sem., to Edgewood, R. I. Accepts.
 HURLBUT, JOHN E., Ch. of the Covenant, Worcester, Mass., accepts call to Wapping Ch., South Windsor, Ct.
 JOHNSON, WM., Olive Branch Ch., St. Louis, Mo., to Greenlake Ch., Seattle, Wn.
 PEASE, WM., Antigo, Wis., accepts call to Anita, Io.
 ROBINSON, HENRY W., Chicago Sem., to Belview and Seaforth, Minn., where he has been supplying. Accepts.
 RUNALLS, JOHN H., Roberts, Ill., to Lawn Ridge. Accepts.
 SANDERS, FRANK K., professor of Biblical literature, Yale University, to presidency of Iowa College, Grinnell.
 STIMSON, CYRUS F., West End Ch., Bridgeport, Ct., accepts call to Stratford.
 TALMAGE, CHAS. H., Cambridge, Mass., to Barre, for one year.
 TICKNOR, OWEN E., Mentorville, Nelf., to Westfield, Io. Accepts.
 TOWN, WILLARD O., late of Thompson, O., to Penfield. Accepts.
 WALKER, WM. S., Dorset, Vt., to Hartford, Ct.
 WARD, JOHN R., to Hampton, Io. Accepts.
 WHITE, FRANK N., Cheyenne, Wyo., to First Ch., Sioux City, Io. Accepts.
 WILLIAMS, EVAN R., Marietta Coll., to Coolville, Centennial and Center Belpre, O. Accepts, and is at work.
 WISMER, ERNEST L., Taylor, Neb., to take charge of the work of the C. S. S. and P. S. in northeastern Nebraska, with headquarters at Neligh. Accepts.

Ordinations and Installations

ALLEN, CHAS. F., St. Luke's Ch., Elmira, N. Y., Sept. 25. Sermon, Dr. E. N. Packard; other parts, Rev. Messrs. E. Curtis, S. E. Eastman, N. E. Fuller, H. A. Ottman and Dr. E. Taylor.
 BAYLEY, DWIGHT S., o. and i. Grand Junction, Col., Sept. 20. Sermon, Dr. F. T. Bayley; other parts, Rev. Messrs. A. Blanchard, R. H. Harper, H. Sanderson and Dr. J. B. Gregg.
 BLACKMER, WALTER R., o. and rec. asst. pastor First Ch., Marietta, O., Sept. 25. Sermon, Dr. J. R. Nichols; other parts, Rev. Messrs. J. A. Selbert, V. Boyer and Pres. A. T. Perry. Mr. Blackmer's special field will be at Wagner St. Chapel and the Devil and Rainbow neighborhood.
 TALMAGE, LUTHER C., o. Bremen, Ind., Sept. 25. Sermon, Rev. F. E. Knopf; other parts, Rev. E. D. Curtis, J. Gordon and R. Smith.
 WATSON, ALBERT P., o. and rec. p. Presbyterian Ch., Bedford, N. H., Sept. 25. Sermon, Pres. W. J. Tucker; other parts, Prof. E. C. Smyth, Rev. Messrs. H. H. Wentworth, A. J. McGown, and Dr. B. W. Lockhart.

Resignations

ALLEYN, WM. A., Freeland, Mich.
 BARRETT, JOHN F., Covert, Mich., after a three years' pastorate.
 BARRETT, MANDUS, Nashua, Io., to engage in evangelistic work.
 BROTHERTON, JOHN H., Crystal, Mich.
 EBERT, WM. D., Clio, Mich.
 GRINNELL, EUGENE I., Oacoma, S. D.
 HARRIS, EDWARD A., Humbolt, Io., to take effect in December.
 LEWIS, FRANK F., Holdredge, Neb., to take effect Dec. 1.
 TINGLE, GEO. W., Gilbert, Io.
 WILD, JOS., Plymouth Ch., Los Angeles, Cal., after a pastorate of nearly four years.

Dismissions

FERRIN, ALLAN C., Blandford, Mass.
 MACDONALD, JOHN J., Sudbury, Vt., Sept. 25.
 STIMSON, CYRUS F., West End Ch., Bridgeport, Ct.

Churches Organized

TRIPOLI, Io.

Personals

BALCOM, FRED A., and family, were tendered a pleasant reception Sept. 21, at Franklin, N. H., where Mr. Balcom has just entered upon his pastorate.
 BLAKE, HENRY A., late of Webster, Mass., has just completed a thirteen months' supply of the church in Spencer during the absence of the pastor in search of health.

BREWER, FRANK S., New Hartford, Ct., was recently given a reception upon his return from abroad.

FITZ, ARTHUR G., N. Bridgton, Me., has returned from a three months' leave of absence in California, but has not received the physical benefit for which he hoped.

GREENE, JOHN M., after the reluctant acceptance of his resignation, has been invited to become pastor emeritus of Eliot Ch., Lowell, Mass., of which he has had charge since 1870.

HUMFREYS, JOHN, East Ch., Grand Rapids, Mich., has been granted three months' leave of absence to visit his parents in Europe.

LATHROP, EDWARD A., received a gift of nearly \$100 at a reception given him at the recent close of his pastorate in Shrewsbury, Mass.

LOUD, JOHN H., assumed charge of the music at Harvard Ch., Brookline, Mass., succeeding Mr. H. C. MacDougal, who takes the chair of music at Wellesley College. Mr. Loud has studied under Reinecke, Varley Roberts and Guilman, and is an associate of the Royal College of Music as well as of the American Guild of Organists. He has been for a number of years organist of First Ch., Springfield, Mass.

ROWLAND, LYMAN S., Lee, Mass., has been granted two months' leave of absence with a gift of \$150, in addition to full salary, the church also supplying the pulpit, that he may be treated for an attack of spinal trouble.

SMYTHE, THEOBALD A., at one time pastor of Fourth Ch., Portland, Me., and later in business in that city, now plans to engage in missionary work in Jamaica, of which island he is a native.

WILD, JOSEPH, Plymouth Ch., Los Angeles, Cal., has fallen heir to a large fortune in England. He plans to take a trip round the world, visiting Palestine and Egypt, and later to settle in southern California.

Church Happenings

JELICO, TENN.—The Cumberland Valley Association met here Sept. 14. The churches of the conference were largely represented. An encouraging feature was the cordial interest taken by other denominations in the meetings.

LEOMINSTER, MASS., dedicated, Sept. 23, its newly improved chapel, with exercises morning and evening, the former devoted to its use by the Sunday school and the latter to its use for social worship. Rev. Lawrence Phelps is pastor.

RIVER EDGE, N. J., observed its first anniversary Sept. 14 by a social and peach festival. Next Sunday morning the anniversary sermon was preached by Rev. C. C. Collins. This youngest of the New Jersey sisterhood is lusty for its age. It began with a membership of twenty-four, which has increased to thirty-four. Its pastor, Rev. H. W. Bainton, began work Feb. 1 and was installed in May. The members have arranged to hold cottage prayer meetings in outlying districts during the fall and winter. The beautiful edifice is paid for, the running expenses have been met without appeals for outside help, and the second year begins with nearly \$100 on hand. The citizens of the borough have just organized a fire company, choosing as captain Rev. H. W. Bainton, and for his assistants one of his deacons and the superintendent of the Sunday school.

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Our Readers' Forum

CARELESSNESS IN PAYING COLLEGE DEBTS

I was interested in Dr. Charles Cuthbert Hall's article on Personal Religion in University Life in your educational number. Among other things he said: "The deficiency is in the realm of religion rather than in the realm of ethics." This called to my mind, however, several facts which indicate a need of greater cultivation in the field of ethics.

The wife of a professor in one of our oldest New England colleges told me that hundreds of dollars were due the florists of that city from whom the flowers were ordered for the college dances. Her own experience in another town had shown her the willingness of many of the men to let others pay for the luxuries they enjoyed but were too poor or too careless to pay for themselves.

A colored woman lately remarked, "No one likes to do laundry work for the students," adding "they are such poor pay—one has to call so often for the money, often failing to get it in the end." The widow of a missionary, trying to provide for her family by having young men board with her, said, "If the students were not so irresponsible I could earn a good living, but it is most difficult to get the money due me."

The public has always been indulgent toward the college boy, forgiving much, but though such habits as these may be outgrown they should not be ignored nor excused. The lack of wise home training may be to blame in some instances, but very often it is the influence of that atmosphere of indifference to the rights of others which is so frequently apparent in college life. J.

PROHIBITION IN KANSAS

The *Congregationalist* has published an interview with Rev. C. M. Sheldon in reply to a note by me appearing in the *British Weekly*. Would the editors do the cause of truth the justice of reprinting that brief note? It is as follows:

Sir: I see in your paper that Rev. C. M. Sheldon is saying in England that the prohibition of the liquor traffic is enforced in his home town, Topeka, Kan.

I recently spent a week in Topeka, and I know that any man who wishes to do so can buy liquor in Topeka, and I am informed by earnest temperance workers that it may be had in at least 100 different places. Mr. Albert Griffin, who lives there and who was the leader in the anti-saloon Republican movement some years since, told me that he was entirely discouraged with the outlook in Kansas, and that matters are going from bad to worse.

It is true that liquor is not sold so openly in many places in Kansas as it was formerly, and there is certainly good in this comparative obscurity, particularly with reference to the removal of temptation from the youth of tender age. But on the other hand, under the dispensary law governing chemists, which requires a list of all persons to whom liquor is sold and the reason for such sale, the temptation to perjury is so great, and the crime itself so prevalent, that a moral rottenness is likely to ensue far worse than open drunkenness.

Putting down sin by law, like every appeal to Cæsar, has much fascination for many minds and seems a perfectly proper short cut to elvish and individual virtue, but it will probably be found at last that law itself is only stable as it rests upon moral foundations, and there is no short and easy way to save men from their vices.

The more other things are tried the wiser seems the method of Jesus in making the repentance of the individual the gateway to the kingdom of God.

Mr. Sheldon says that the prohibitory law is as well enforced as any other law. That is precisely the point in issue. Does he mean that illegal liquor selling is as

trenuously hunted down and as rigorously punished, as stealing or murder? He cannot believe that, for it is neither true in Kansas nor in Maine.

The vital point of my criticism is that unpunished perjury has largely increased in Kansas as a direct result of its temperance legislation. I am well acquainted with Great Britain, and I agree that its drinking habits are fearful. But to quote the partial success of Kansas and urge it as a British policy I believe to be wholly mischievous.

The student of social history needs only the intimation contained above that the attempted suppression of vice by law has never been a permanent success. The reason of it is that the state exists for the larger social necessities of the community, and the effort to make crime and sin interchangeable terms violates the common sense judgments of the community. I do not wish to argue any of the above questions at this time. I only wish to ask in common fairness that the issue you allow Mr. Sheldon to reply to should be stated in your columns.

St. Paul, Minn. (REV.) S. G. SMITH.

CHURCHES AS HOSTS

The minister as guest has committed sins enough, as recent articles in *The Congregationalist* have shown; but the church as host has not been wholly blameless. A year of study in *transitu* gave me frequent opportunity to serve as supply. The arrangement regularly included entertainment and some of the supply committees reminded me of the Dublin gentleman who conceived the genial idea of inviting a friend to dinner by telegram without signature or address, in order, as he guilelessly confessed, "to give the dear fellow a surprise."

One committee of a church of age, experience and wealth in a beautiful city of 20,000 people, after failing to reply to my inquiry as to the best route from the large city one hour's ride from theirs, not only failed also to inquire as to my time of arrival, but made no provision in any way to inform me of their whereabouts. Arriving at the railroad station I took a bus for the hotel, engaged a room, consulted a city directory, inquired of the landlord and set out to find my correspondent. A gruff mannered elderly man at the office informed me that the man I was seeking would not be in the office for two hours or more and that he had no responsibility whatever in the church affairs, merely acting as correspondent for the committee. He said that Mr. —, Main Street, was the man I wanted to see. Thither I went, to be informed by the clerk, a man fifty years of age, that Mr. — was out of the city for three weeks and that Dr. — around the corner was the man I wanted to see. The doctor was in his office. He had all provision made for my entertainment, but he had waited for me to hunt him up before notifying me or any member of the committee of that provision. Toward evening, when established in my comfortable quarters, I learned that the clerk who had dismissed me with courteous indifference was the husband of my hostess and withal a genial and hospitable host. He had simply for the moment been thoughtless and careless.

In another city, where I supplied more than one Sunday and remained during the week, I received repeated apologies from members for not being invited to their homes and for not making social gatherings for me. On my part these attentions were neither expected nor required. On their part, social courtesy either required it of them or did not. In either case apology was superfluous.

My own church has been guilty in

Continued on next page.

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Our Readers' Forum

(Continued from preceding page.)

this same line. A group of pastors planned an exchange of prayer meetings in order to have the cause of home missions presented by a new voice. The brother who led my meeting did not receive a single greeting from a male member, though he had previously been favorably met by the church and was respected by them all. It was merely an oversight, but was it not inexcusable?

The same church was about to celebrate a great occasion. By special wish of the old members former pastors were invited, and although only one of them found it possible to be present it was with great reluctance that any of these same old members could be persuaded to entertain him.

Churches are usually courteous, but these are enough cases of breach of courtesy to make the admonition to them as timely as to ministers as guests.

A SUFFERING GUEST.

WORK AND HOPE RENEWED

Thanks for advice given in *The Congregationalist* to ministers not to be in haste about seeking change of pastorate because of discouraging features. Some years in present parish, with occasional evidences of divine approval, yet without the shower of blessing often sought but not realized, the thought comes perhaps that with the seed sown another may come in as reaper and secure the harvest. Your suggestion that more hard labor and prayer and faith may yet secure the precious results sought leads me to hold on.

PASTOR.

Men and Their Doings

Archbishop Ireland, just before he left Paris for the United States last week, was decorated by the French government and made a commander of the Legion of Honor.

The late King Humbert of Italy gave away in charity the sum of \$30,000 a month to needy families of those men who had given their all for the unification of Italy. Royal beneficence indeed!

Capt. A. T. Mahan is prominent as a layman in the Protestant Episcopal Church. He has just been elected one of the delegates of the diocese of New York to the next General Convention of the church in 1902.

Miss Kingsley, the niece of Charles Kingsley, an intrepid explorer of Africa and a shrewd, bold commentator on British colonial policy, just before she died recently, wrote to a friend from South Africa a trenchant letter condemning Boer ethics; and she attributed their abnormal code to the fact that they believed the Old Testament the way the African Negro believes in his juju. *The Spectator*, which prints her letter, in commenting upon it, is inclined to defend the Old Testament, and refuses to believe that its precepts were responsible for Boer contumacy and lies. It points out that the Puritans of Old and New England, who were loyal in devotion to the Old Testament, lived lives that were the reverse of the "negation of honor and humanity." "Cromwell, Milton and Hutcheson," it says, "were as unlike the typical Boer as it is possible to imagine." It is the testimony of one of the best of the war correspondents in South Africa, Mr. A. G. Robinson of the New York *Evening Post*, that President Kruger's physical collapse is due somewhat to the shock to his religious faith which he has suffered as the fact dawned upon him that God has not heard his prayers for the defeat of the British.

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Do thou but thine."*

MILTON—*Paradise Lost.*

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